

The Immortal Image of God

- Volume II -

(Translation in English language by Marius Golea, started on 21th of August 2021, finished on First of September 2021)

We've only translated 71 pages of the present volume (out of 174), for we've achieved the aimed quantitative extent of our undertaking (added to the total of 10 translated volumes, around 3000 pages of text). But we still have mentioned the remaining chapters and subchapters, in order to offer the interested reader, the opportunity to ask (us: goleam@yahoo.com, or others) for specifically translating the parts of interest.

We encourage the reader to freely distribute this translation, on whatever support and whomsoever would be interested in.

| pg. | translated original text | restored theological conception / category |
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| STĂNILOAE, Dumitru. 1995. <i>Chipul nemuritor al lui Dumnezeu / The Immortal Image of God</i> . Cristal: Bucharest. | | |
| Chapter I – The Holy Trinity, the Fullness of Existence and therefore the fullness of Love too | | |
| 1. The Holy Trinity as Fulness, From Ever, of the Existence, and as Cause of the Temporal Existence, through Creation, and as Cause of the Creation's Movement towards The Holy Trinity | | |
| 5 | “The existence by and large, it is from ever. According to our faith, there wasn't any moment on which nothing existed. The existence by and large, it couldn't appear out of nothing. If that had been the case, we would have had to reckon the nothing as virtual existence. So, even in such a case, we would have reached to an existence too.” (Stăniloae 1995: 5) | Creation |
| 5 | “The existence from ever, it should have the fulness of the known and cogitated by us content, or even endlessly richer than the content cogitated with the human mind, in its continuous advancing into cogitation; that is a fullness which | Creation |

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| | <p>nothing can be added to, so that is borderless, or infinite. It didn't need to be added something essentially new to its existence, and existence that dates back from ever. Only through its creator power it has been added something new. The possibility of this new adding to the existence from ever it must have been given, potentially, within the existence from ever. We have to reckon as being such an adding, everything we ascertain as limited in power and insufficient by itself. But as such, it cannot be reckoned as an adding through being." (Stăniloae 1995: 5)</p> | |
| 5 | <p>"The existence from ever it must be the plenitude, and even the plenitude in actualized form. This is for, no matter how far we will travel with our thought towards the eternity which the existence it has been given from, we never can reach a moment on which we could reckon that the existence by and large, it has reached to the required state for actualizing its potencies. There cannot determined later moments for the apparition of what has been given by the existence from ever. If that had been the case, before any other moment, there could have existed other moments, for an apparition or for another. That's why, the eternal isn't identified to the temporal. Between them there is an ontological difference, but not a total estrangement. The eternal isn't submitted to the temporal. The temporal and the movement from its flowing, it has a different beginning in existence, than what is from ever. But by this, the temporal shows that it hasn't its existence by itself. And just by that, the temporal allows us to</p> | Time |

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| | <p>postulate the eternal existence, that is by itself. From here it comes that the existence from ever, it must be consummate, or it has to have the plenitude from ever, namely that actualized plenitude, because otherwise there should have had within a growth, that, the more one had gone himself backwards, the more he should have gone towards a more accentuated minus, reaching even to inexistence, and that's an impossible fact according to our faith." (Stăniloae 1995: 5)</p> | |
| 5-6 | <p>"We believe that there is, besides the insufficient existence which we live within, in this life, a superior existence and which our being has an unquenchable aspiration towards. Actually, the existence which we live in, it shows, on one hand, its insufficiency, and on the other hand, our being is imprinted with the aspiration towards a consummate existence in even its insufficiency and temporality. In a way, our being is shown as connected to the pretemporal consummation." (Stăniloae 1995: 5)</p> | Human Being |
| 6 | <p>"The difference between the eternal plan and the temporal plan of the existence, and the bringing to existence of the temporal plan by the eternal plan and not through emanation from the eternal plan, but through creation, in order the temporal plan to advance towards the union with the eternal plan, and by this towards consummation, or the healing of the insufficiencies which the temporal plan has fallen after the separation from the eternal plan, it is presented by Saint Maximos the Confessor, in a way that it unites the elevation of the plan of the non-consummate existence from this state,</p> | Time |

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| | <p>with its elevation from temporality and spatiality. This is because the temporality and the spatiality are tied to limitation, while the limitlessness of the existence is tied to eternity. The time, as a condition of the created existence, it is meant to bring the limited to the encounter with the unlimited, and the unlimited doesn't need time and movement, for it has in itself the plenitude of the existence. So, the time isn't meant to keep the universe in an endless movement. The time is a trip, but a trip without a target it would have been meaningless. But, by not using the time as a trip towards the eternal perfection, it has made out of time a continuous replacing of the identical forms or the creation, or a continuous apparition and corruption of theirs. The time is meant to confirm the persistence of the persons' identities within time, with the whole their enrichment with other experiences, but also to lead towards the persons' enriched establishment into eternity, but not to a stability in themselves, but around The One Who is by Himself infinite in existence, because the created world cannot reach, through itself, to an own plenary existence. This purpose has been regained, by time, after the falling into sin, for The Limitless God has assumed the created humanity." (Stăniloae 1995: 6)</p> | |
| 6 | <p>"The plenary existence, though being moved towards something else, or around that something else, it still has within itself the power of attracting towards itself or around itself, namely in a temporal movement, or in a non-temporal movement and therefore a stabile one, the creatures, due to</p> | Time |

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| | the fact that, on one hand, they are insufficient to themselves, and on the other hand they feel themselves attracted towards the plenary existence.” (Stăniloae 1995: 6) | |
| 7 | “Only a Person God can attract, and only persons aspiring to their consummation of accomplishment. An impersonal essence would have attracted the persons only in order to annul them. The attraction takes place from God Person towards persons whom He grants to, an eternal value. And the fact of attracting or of setting the creatures, through creation, in movement towards Him, it shows that God irradiates an attraction power. So, God isn’t in a dead movement, but He is in a movement of the plenitude birth-giver to movement in the ones which, being created, they tend towards plenitude. God manifested this attraction power of His, through the loving act of creation, and through the connection of His Providence – also loving – with the creatures. When the human creatures become insensitive to the loving attraction of their consummate Creator, He has made Himself the Hypostasis of their nature, in order to have in Himself both the attraction of the plenitude and the feeling of the attraction in an imperishable mode.” (Stăniloae 1995: 7) | Personalism |
| 7 | “The Church’s Fathers know in God not only a power giving birth to movement within creatures, due to His plenitude, but also a movement in Himself, namely in His quality as Trinity.” (Stăniloae 1995: 7) | Movement |

| 2. The Trinitarian Meaning of the from Ever Consummate and Plenary Existence | | |
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| 7 | “The question is: what the existence’s consummation or plenitude - without beginning and non-submitted to temporality and to monotonous and unsatisfactory evolution connected to it - it consists of?” (Stăniloae 1995: 7) | Evolution |
| 7 | “The consummation must have some features opposed to the insufficiencies of the temporal universe. On the other hand, the consummation must have some features representing the full accomplishment of the best aspirations of the temporal universe, which the temporal universe tends towards, through the continuous transcendence towards those features, and this being the essence of the normal movement of the conscious creatures within it. In other words, the plenary existence must avoid, on one hand, the insufficiency represented by the material and animal order of the existence through its unconsciousness; on the other hand, it must have a conscience alike the human conscience, in which its subject doesn’t know himself as depending, in his freedom, on an unconscious order, or alike that of the created spirits, which the created subjects know through, on themselves, as depending on an absolute Creator. In the supreme existence the conscience must be covered with the plenary existence, or to know the plenary existence as master in an absolute mode (as creator) upon any other existence.” (Stăniloae 1995: 7) | Creation |
| 8 | “In the first place, the consummation or the plenitude of the supreme existence it consists of existing in itself. As such, the | God |

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| | <p>supreme existence is from ever, and therefore is inexhaustible. The supreme existence doesn't need something else in order itself to exist or in order itself to be complete. The supreme existence has by itself, everything the human being cogitates as belonging to existence, and it has even more than the human being can cogitate. The supreme existence doesn't have above itself, of deeper than itself, some existence level which itself to move towards. The supreme existence is limitless." (Stăniloae 1995: 8)</p> | |
| 8 | <p>"On one hand, the consummation of the eternal existence cannot be deprived of the conscience of the full possession of the totally independent and unlimited states and powers, which the temporal creatures tend towards. The consummate existence must be, consequently, an existence aware of its consummate state and depending on nothing, in its existence. The absence of this conscience would have gravely diminished the eternal existence's consummation of plenitude, and that consummation or plenitude it would have been impossible to understand. The self-awareness belongs to the essential components of a consummate or plenary existence. The absence of the conscience lowers the existence on inferior level, or in a total darkness, and in a total dependency on something superior to it, and in an absence of any rejoicing of itself. And the awareness of the own existence, of some temporal creatures and therefore limited in their existence -, it is, at its turn, limited, and aware of something superior which those creatures depend on. So, the self-awareness of</p> | God |

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| | <p>the created creatures about their own existence, it is imprinted with a certain insufficiency. Even themselves, the created creatures realize that they don't know everything about themselves. This is because they realize that their conscience is related to what they are, and that their conscience lacks the knowledge of the superior existence, and without fully knowing the supreme existence they won't fully know either on themselves. In the same time, the conscience of the created beings it tells them that they cannot fully have control upon themselves, nor they can control the supreme existence which they depend on, and they can't control even the things depending on themselves. In the created beings' self-awareness, there enters also the conscience that they do not exist through themselves, but they depend on a superior existence and, finally, they depend on the consummate of plenary existence, and that's why they cannot fully know the supreme existence, and even if they had known it, they wouldn't have been able to annex it through their own power, to their own existence." (Stăniloae 1995: 8)</p> | |
| 8 | <p>"The supreme Existence doesn't have any shortcomings. The self-awareness of the supreme Existence It knows everything in this Self, and It knows that this whole, it belongs to Itself. Its self-awareness it covers everything, and It disposes on everything, and It rejoices of everything. The supreme existence Whom we call God, it is the "Son" of the whole existence. That's why we call, the embodied Son of God, as the "Son of the righteousness". And he said about Himself: "I</p> | God |

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| | <p>am the light of the world". He is the "Truth", or the whole reality. His light, namely His conscience too, it is extended over all things and it banishes away the darkness which, otherwise, it would cover all things. That's why, He said too: "The one who follows Me, he won't walk into darkness, but he will have the everybody's light, for it is the everybody's life". (Stăniloae 1995: 8)</p> | |
| 9 | <p>"Like the limitless existence gives His conscience the limitless joyfulness, likewise the limited existence is reflected in a limited joy. And that's why, the limited existence continuously tends to a greater joy, in union with the plenary existence. Even this aspiration shows the created beings' awareness about the existence of a plenary existence united with a plenary joyfulness." (Stăniloae 1995: 8)</p> | Union with God |
| 9 | <p>"Regarding the human conscience, even its own domain of knowledge doesn't stay under its control. Neither are under the human being's control the time's processes, which belong to the human being's structure. All the less are under human conscience's control the nature's processes. The human conscience is gradually enriched, in time, by knowing the nature's phenomena external to the human being, but also by communicating with other human consciences. Even the time, which the human conscience's enrichment depends on, it shows the human conscience's lack of fullness, and that doesn't reach, in time, its fullness, namely that the fullness requires, in order to be achieved, the exceeding of the time. All the less the human conscience knows its foundations in the</p> | Human Being |

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| | eternal and plenary existence. Only the plenary existence, creator of the spiritual and of the material universe It has also the full conscience of Itself.” (Stăniloae 1995: 9) | |
| 9 | “In the supreme existence, the conscience fully covering the whole existence; so, nothing from existence, be it even own plenary existence, or be it the created inferior existence, isn’t totally exterior or unavailable to the supreme conscience.” (Stăniloae 1995: 9) | God |
| 9 | “Another feature the plenary existence cannot lack, it is the kindness, which is nourished by the love, and which the love is nourished by. If without the rejoicing of existence, the existence would have indicated a minus, without kindness or without love, there cannot be any joyfulness. Loving the existence, it means having which to rejoice of, in it. Rejoicing of existence and the love go hand in hand. Without them, the existence proves to be in a great shortcoming. The lack of love comes out of the lack of existence’s richness. When you cannot love, you suffer of egotism, which is full of fear of not having a sufficiently rich existence. In your kindness or in your love, there is an overflowing of existence out of yourself, which mysteriously, even through this, it grows within you. This is for in love you actualize within yourself some potencies which otherwise you disregard and you do not feel.” (Stăniloae 1995: 9) | God |
| 9-10 | “The Hellenes philosophers couldn’t be consistent, for they didn’t know the God’s character as Person. Being kind, it | Personalism |

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| | means being kind to another Person from ever, namely it means loving another Person and communicating to a third person the fact that you are rejoicing of the beloved Person. Otherwise, what kindness had been, that out of which would have come, in the virtue of some law, other existences? In the vision of the pantheism of the Hellene philosophy, there cannot be a truly kind God. If the Hellene philosophy had admitted that God is kind, it should have had to conclude that God is in Trinity, though the Trinity is so tightly united through the perfect love, so that God is, in the same time, One.” (Stăniloae 1995: 9-10) | |
| 10 | “For the loving God wanted to show His love for another existence too, that other existence must have been created out of nothing. This is because to an existence emanated by Him, or organized from a preexisting substance, He wouldn’t have shown a perfect love, namely by emanating it or by organizing it, because of such acts would have been acts produced by a need which the fundamental existence would have been submitted to; or, if that had been the case, the existence organized by God wouldn’t have had everything from His love.” (Stăniloae 1995: 9-10) | Creation |
| 10 | “The Kindness is characteristic to the free Person, and in kindness, one can see the relation of a Person with another Person. When you are kind to another, not only that one rejoices your kindness, but yourself feel happy by showing your love. This shows that the love or the kindness, it cannot be lived except as belonging to a person and shown to you, or | Personalism |

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| | as shown by you to a person. And because of not being us able to imagine that the love and the kindness occurred somewhen in time's flowing, then we will have to admit that there has been existing, from ever, a Person Who has been loving and another Person Who has been loved, and vice versa, for no Person is deprived of having something as His own. In God a Person loves as Father, and another Person loves as Son, and the third Person rejoices with Each of Them, of Another, as Holy Ghost.” (Stăniloae 1995: 10) | |
| 10 | “The supreme existence, as supreme unity and as reciprocal total affirmation of the Three Persons, It has the endless love in Itself. The supreme existence doesn't need other existences in order to strengthen Its love, or Its existence and joyfulness.” (Stăniloae 1995: 10) | God |
| 10-11 | “In the supreme existence the conscience covers everything, and it has everything open. But only in the limitless love, the limitless whole is open to each Person, limitlessly, or godlike, hypostatized in the Three Persons. In the perfect love, there doesn't remain, in any Person, something unopen, or unshown, of uncommunicated to the Other Two Persons. The conscience of each godlike Person, the total existence (being) is no longer open to Him only as His own, btu also as belonging to the Others Two. This means that the existence (the being), which the supreme Person is aware of, it isn't only His existence (being), but it belongs also to the Other Two Persons. All Three of Them are Subjects of the same existence (being). The love belongs to their own existence, for, by loving | Holy Trinity |

the own existence or being, Each Person loves the existence or the being of the Two Others. Likewise, the rejoicing of the existence belonging to One of Them, it is the rejoicing of the Two Other Persons. Each of Them rejoices of the own existence by rejoicing of One Another. This means that the Three Subjects are aware of the community of their existence or of their plenary being, not only as of a common and static possession Their being, but as of a common existence in consummate communication. By this, the godlike Person show the perfect love. And in Their distinction, One of the godlike Persons is the Giver of the consummate and limitless existence, from ever, of the Other Two Persons. In that Person, the love has the quality as parental giving. In Other Person the love has the quality as gratitude for receiving the filial existence. And in the Third Person, the love has the quality as participation to the Father's rejoicing of the Son and of Son's rejoicing of the Father, but the Third One too, He receives this quality also from the Father. But not only the person Who Self-gives, He affirms the Person Whom He Self-gives His existence, but also the One Who receives the existence He affirms the One Who Self-gives to Him, by rejoicing Himself of this Self-giving, and by this He provides joy to the Self-Giver. Not only the Father affirms the Son, but also the Son affirms the Father, by rejoicing of the existence given Him by the Father. This is the reciprocal kindness or love, of a Person of Another Person. This kindness is related to itself Their existence. The Father doesn't live His existence

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| | and He doesn't rejoice of His existence, except as existence that Self-gives, full of the Son's love. And the Son doesn't live His existence except accompanied by the joy of receiving His existence from the Father Who gives Him the existence as a gift, out of a limitless love, according to His existence. And the Ghost lives the plenitude of His existence by rejoicing of the Fathers' joy for the Son and vice versa – through this the Holy Ghost's value is confirmed by Them; He confirms Them, at His turn, by this." (Stăniloae 1995: 10-11) | |
| 11-12 | "Saint Gregory of Nazianzus saw the movement amongst the Three godlike Persons as love, or as kindness. That's why, he saw the kindness of God as united with the existence of His Hypostases. Without the Hypostases, God wouldn't have been kind. Only amongst the godlike Persons can take place the movement of the love; without Hypostasis, the movement would have been purposeless. A mono-personal God, or an impersonal essence, He cannot be kind or loving. The mono-personality itself would have brought God to a quality as essence. If that had been the case, God wouldn't have had within Himself a loving movement and a happy resting of that movement in Himself. He has the loving movement in Himself, for he has the love as movement of a Person towards Another, for He is threefold in Persons. But, in the same time, Each Person has the continuous resting of this movement in the beloved Person, namely it is about a stabile movement, for Each One has in common with the Other Two, the limitless plenitude of the existence or of the being." (Stăniloae 1995: | Holy Trinity |

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| | 11-12) | |
| 12-13 | <p>“The internal movement of God is possible for He is threefold in Persons; but by that too, this movement finds its resting in Himself. But this is also for He doesn’t search for a plus of existence outside Himself, namely neither a plus of union, through love, with another existence. That’s why too, the human being tends towards God: for God is the supreme kindness as threefold in Persons. And by tending towards the endless kindness, the human being actually tends towards eternity. This is for within God the existence is one with the eternal – and therefore endless – kindness.” (Stăniloae 1995: 12-13)</p> | Holy Trinity |
| 13 | <p>“The human being hasn’t been ascending, from ever, towards the kindness of God; neither the God’s kindness has been from ever descending given that there wasn’t, from ever, outside God, an inferior existence. If that had been the case, God would have been, in a way, dependent of that inferior existence, and in such a case His love wouldn’t have been free, namely it wouldn’t have been a true love. In God there is, from ever, a love amongst equal Persons, and God doesn’t ascend higher through that love, neither He descend lower, so that He isn’t submitted to a process of completion by neither of those two movements. In God is, from ever and forever, the same overflowing of love amongst equal Persons. By being the divine Persons limitless in life, the overflowing of love amongst Them is limitless too, from ever and forever. It is a total overflowing of love from Person to Person. But only the Father</p> | Holy Trinity |

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| | is Father, for He is only Self-giving. The Father totally Self-gives to an only one Son. And the Son turns Himself with filial love, totally towards the Father, not being Him but only a Son and not a Father of another Person.” (Stăniloae 1995: 13) | |
| 13 | “Although the plenitude of the existence belongs to the common supreme being, this being doesn’t really exist with all the mentioned features, except in different Hypostases. The love belonging to the plenary being is actualized in different Hypostases. The divine Persons love on Each Other both for They have the same being and also for They are Three and Each One brings something unique to the Others Two, completing Them. Thus, the common being is concretized in different Persons. There wasn’t any common being before Persons. Only scholarly we discern between the common being and the Persons Who the common being is concretized in. And the fact that any Person has as origin Another Person, or other Persons, it shows the fecundity of the being as only existing in different Persons.” (Stăniloae 1995: 13) | Holy Trinity |
| 13-14 | “The Christian faith affirms that within God, the common being or nature, it doesn’t exist except concretized in Persons, and Their existence is due to the power of giving birth, belonging to One of the Persons. In Trinity there is a Father, Whom the power of giving birth to divine being is manifested by. The Father is exclusively Father, and He is birth giver and proceeding Person, by excellence. The Father isn’t the Son of Other Person. Only the Father gives birth, and He isn’t born. He is Father from before eternity. There doesn’t appear a | Personalism |

Father out of an essence or out of some other father, and that to lead back, the string of fathers, in an endless unfolding. And the beginning of all things, there is an absolutely atemporal Father, and He is a conscious and loving Person. The Father's quality as birth-giver from before eternity it is related to the conscious love of a Person and not to an impersonal or unconscious essence of being. If the existence from before eternity hadn't had the power for birth-giving, it wouldn't have been plenary. And if the existence from before eternity hadn't belonged to a conscious Person, it wouldn't have belonged to an unconscious essence, submitted to a superior law, without any explanation and lacking the love, namely lacking the plenitude. It is birth-giver a conscious Person from before eternity. What has been existed since before eternity, there is a Father and a Son, as Persons. A Person isn't born except out of Other Person. And this is from before eternity. There isn't born and there doesn't give birth except the Person, even from before eternity. There wasn't something from eternity, before the Father and the Son. The Son is, consequently, at His turn, from eternity, out of a Father. If the Son has appeared somewhere in time, He wouldn't have implied a Father from before eternity, but an emanator essence submitted to the temporal development – in such a case, everything would have fallen under time. In such a case, vainly we would have affirmed that that essence submitted to evolution in time, it is eternal. If that essence had been eternal, it would have been meaningless and

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| | <p>inexplicable that essence to become Father and Son, somewhen in time. Therefore, the essence must be from eternity of a Father and of a Son as Persons. Relating such new apparitions to an eternal time essence it will be an absurdity and a contradiction.” (Stăniloae 1995: 13-14)</p> | |
| 14 | <p>“The supreme and plenary being has been existing from eternity, as Father and as Son, or it has been manifesting from before eternity, in the same time with its existence, its quality of giving birth and of being born, in a conscious and loving manner, as Persons directed One towards Another. The Son didn’t appear somewhen, for the Father didn’t appear somewhen within time. The Son is born out of the Father “from before all eternity”. From before all eternity, from before all <i>eons</i> related to another existence thought by God, there existed the conscious and fecund love of a supreme Person Who gave birth, out of Himself, to Another Person. The birth within God it belonged to the eternal plan, an atemporal one, and it implies the Person Who gives birth and the born Person. A supreme Person given birth, from before eternity, to Another Person, and this means that, on the other hand, a Person gives birth and Another Person is born from before eternity, without existing something before the Person Who gives birth and the born Person.” (Stăniloae 1995: 14)</p> | Personalism |
| 14-15 | <p>“The Father gives birth not by giving a part of His being, but he gives the whole His being. But He still continues to exist, and even having His being as whole. The Father and the Son have in common the whole being, from eternity, but the</p> | |

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| | <p>Father as giving it, and the Son as receiving it. From before eternity, it appeared from within the Father not a person having a repeated being, but by bearing the same whole being of the Father. The plenary being isn't repeated, for it is limitless, but out of the Father Who bears it whole, it is born from before eternity, Another Hypostasis, as bearer of the being. There didn't appear the limitless being in Another Hypostasis, but it appears in another mode of being possessed. The birth makes the divine being to be borne in a filial mode too, besides the paternal mode, or it shows the divine being as borne, from eternity, in these two modes, without which the divine being wouldn't have been a loving one. This shows the love as active within the internal life of God. God is the life. And the life is interpersonal love. And the cleanest and the fullest love and life are those communicated by the Father and by the Son to One Another." (Stăniloae 1995: 14)</p> | |
| 14-15 | <p>"A Person in God is only Father, and from before eternity. He isn't also a Son of an essence or of Another Father, and so, infinitely. And He is only the Father and of only One Son, for His parental love to have, by this, the absolute intensity. If there had been more sons, they would have represented other and other modes of existence, of the divine being. In such case, the divine being couldn't have been received by only one Son Who to have it together with the Father. Only for the divine being is received wholly, by a unique Son from the Father, the love between Them will be absolute too. Finally,</p> | Holy Trinity |

several sons of the same Father, or belonging to fathers who had been coming out one from another, and who had become, at their turn, as sons, they would have represented gradual emanations of the supreme existence. And that one, as being due to a law, it would have shown cannot preserve the plenitude of existence, but it would have been the bearer of a non-plenary potency, and that would have made inutile and impossible a created universe which to be categorically distinct from the plenary existence of the divinity, but being possible to be elevated into the consummation of God, as an existence emanated from a non-plenary existence cannot be elevated to. In such a case there would have existed a sole universe, with diverse degrees of existence, namely a non-plenary existence, but also neither totally dependent on God's almightiness, capable to elevate that universe to Himself, by bringing the universe out of its insufficiencies. That's why the Son too, He must be only Son, and not Father. Only thus the Son is wholly full with His love for the Father, and He is totally turned towards the Father, by showing Their union, but also by highlighting the absolute paternity of the Father. This makes the whole created existence to be turned towards the Father. Everything is united, through the Son, into the Father. Only thus it can be achieved a consummate unity amongst all things, a filial unity of all things within the unique Father, through the unique Son. Only if all the things come out of the Father, they will turn back, with filial love, to the Father. All the things come to existence out of the Father's

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| | <p>love, Who makes them in the image of the Son. All the things are loved, by the Father, within the Son, and all the things turn back towards the Father, through the Son. There is not beloved existence, for the Father, that to be beyond or outside the Son. And that's why, all the things are have been created in order to be gathered together within the Son, and together with the Son into the Father. This is because the things coming out of the Father's love, through the Son, those things cannot find a target for their love, except the Father, Whom all the things will be gathered within, together with the Son." (Stăniloae 1995: 14-15)</p> | |
| 16 | <p>"The Son shows His turning towards the Father, through love, not only by the fact that the Son doesn't give Himself birth to another son, out of whom another son would be born and so on; the Son shows His love for the Father also by the fact that there is a Third Person, One no coming out of the Son, but One hypostatized as a loving breath of the Father towards the Son, and That Third Person, at His turn, it attracts the Son towards the Father. Thus, the Father has the Ghost as The One Who rejoices, together with the Father, of the Son, and the Son has the Ghost, as The One Who rejoices, together with the Son, of the Father. This is for the joy of the Two Persons needs to be shared by a Third Person, and Their joy is shown as consummate when They receive the Third Person to rejoice with Each of Them of the Another Person. And the third Person must be a unique Person too. If the Third Person had been diverse person, the Two Persons wouldn't have seen</p> | Holy Ghost |

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| | <p>on Themselves in a full union with One Another. Through this, the Father and the Son, at Their turn, they rejoice too, together with the Ghost. But This Third One cannot come except out of the Father, and it cannot be directed except towards the Son, for the Son to receive the Ghost as The One Who rejoices of the Son, together with the Father, and Who rejoices of the Father, together with the Son. The Son cannot be the origin of a Person Whom the Son would have had out of the Son's initiative, the Son rejoicing, together with the Third Person, of the Father. The Son remains Son even in the full Ghost's rejoicing of Son's rejoicing of the Father." (Stăniloae 1995: 16)</p> | |
| 16 | <p>"When the Son has made Himself man, the Father's rejoicing of the Son as man, and of all the people united with the Son, it has together the Ghost's rejoicing too; and the rejoicing of the embodied Son and of the people united with Him through their Faith into the Father, it is strengthened by the Ghost's together-rejoicing." (Stăniloae 1995: 16)</p> | Embodiment |
| 17 | <p>"One's rejoicing of Another, if hadn't been communicated to a Third One Who is connected to both of Them, it would have been a locked-up joy. Not communicating the joy and the love, it would have been accompanied by a fear of not diminishing the love for One Another, by communicating it to a Third One. This fear is manifested amongst people. The beloved one fears that the one who loves him will love him less, if that one communicates his love to a third one too. Not communicating the love to a third one, it means that each one of the two fears</p> | Love |

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| | that the other one has too much intimacy with a third one, namely a too much openness of one of them to a third one. Here occurs the jealousy phenomenon. But this occurs only in the non-full love of each of them.” (Stăniloae 1995: 17) | |
| 17 | “The names as Word and as Wisdom, given to the Son, they accentuate even more the reciprocal interiority between the Father and the Son.” (Stăniloae 1995: 17) | Holy Trinity |
| 17 | “The kindness and the love cannot be the feeling of a mono-personal existence, or of a solitary existence. But God is kind and He is loving not only for there are a Father and a Son Who love on one another, but also for They communicate to a Third One too, their love. This can be experienced by the human being, as image of God. Even someone’s self-awareness is conditioned by his awareness of another human being, and the awareness of both of them is conditions by their awareness of a third one. This is the existential connection amongst persons. My self-awareness is so tightly connected with my awareness about you, so that Saint Gregory of Nyssa could say that within the Holy trinity, where the union amongst Persons is a consummate union, the Father knows the Son “as Another Self” (<i>Contra Eunomium</i> , lib. II, G.P. 45, col. 495). I couldn’t be aware of myself, if I am not aware of you and of a third one. Thus, we can understand the fact that the Son has both the quality as Word and as Wisdom. As such, the Son isn’t a Word and a Wisdom in Himself, but in union with the Father and with a Third One. I distinguish myself from you as person, but I still cannot part | Holy Trinity |

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| | <p>with my conscience about you and about a third one, not even in my self-awareness. The Son is Word and He is Wisdom, but He is the Father's Word and Wisdom. Without One Who speaks, there cannot be a Word. And the Father, by being self-aware, He is aware of the Son too; by revealing Himself as Speaker of the Word, the Father gives birth to the Son as Person Who is non-separated from Him. And the love Whom the Father breaths upon the Son, that One is a Person too. And the Son, by receiving the loving breath and, by this, receiving the Father's embrace, he lives this embrace as becoming His too, as penetrated within Himself, but also as a Persons distinct from Him and from the Father. Each Person lives the Other Two Persons and in the same time. They do not live as Two Ones isolated from a the Third One, but Each One of Them is united with the Third one. The Fathers sees the Ghost as united with the Father, and the Ghost shines out of the Son, and the Son sees the Ghost as being together with the Father, and as proceeding from the Father. Each of Them sees the Second One as together with the Third One." (Stăniloae 1995: 17)</p> | |
| 17-18 | <p>"The Son is called as the Father's Word or Wisdom, and by this too, it is shown the fact that the Son is the One revealing the Father. And the Father's rejoicing of the Son, communicated to a Third One, it is considered also as a breath of the Father's Life towards His Word. In comparison to the Word, as image of the Father in His thinking about Himself, the Ghost represents the loving overflowing of the</p> | Holy Ghost |

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| | <p>Father as Live upon His image. The Father fully feels His life by rejoicing of His image. Both the image and the rejoicing of it, they express the fullness of the God's existence by being hypostases, namely Persons. The Father wouldn't have fully rejoiced of His cogitated image, if the Holy Ghost hadn't communicated, at His turn, with the Father. The Father is the Source of the image, and of His life and feeling, all Three Ones living, on One Another, as tightly united Hypostases. The cogitated image of the Father wouldn't have entirely shown the Father, of His Source, if He hadn't had the Father's Feeling too, though He is not confounded to that. Neither the Father's Feeling of Life wouldn't have been whole, if They hadn't been felt by the Father's Image, or if hadn't comprised in it the Father's image too. Each Person has in Himself, together with the Father, the Other Person too, together with the whole Father's kindness. But Each One live the whole fullness in His relation with the Other Two Persons. The Son lives the whole Trinity's kindness as Son, and just by that, He doesn't live the Trinity's kindness only with filial love, but also with the love that feels in it the love of the Father for the Son." (Stăniloae 1995: 17-18)</p> | |
| 18 | <p>"By loving, as Son, the Father, the Son lives in His filial love, the love of the Father for the Son. But in the Father's love for the Son, the Son doesn't live only the Father Who gives the Son His existence, but the Son also lives the fact that the Father lives and feels the Son. The Ghost, at its turn, though He lives on Himself as the Father's life or Feeling, the Ghost</p> | Holy Trinity |

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| | lives together with the Father, as Source of Life and of Feeling, namely as belonging to the Ghost, also the Son, as the One Whom the Ghost is directed towards, as Feeling of the Father.” (Stăniloae 1995: 18) | |
| 18 | “The created universe, through its rationality or structure, is capable of being known as being in the image of the Father (“according” to the One Who is the “image of the Father”), and as full of accessibility, both in the natural plan and in the its plan elevated to Christ. God is not only cogitated in nature and into Christ, but God is also felt or lived as Life through the Ghost. Or, the Father will be felt through all the Ghost’s breath, but as Person. That’s why, the Ghost is also called as “of-life-Maker”.” (Stăniloae 1995: 18) | Holy Ghost |
| 18 | “God wouldn’t have been the existence’s fullness, if He had been only the Self-aware existence, or the existence that cogitates itself, by reduplicating itself internally through cogitation, and not also as life that lives on itself and that rejoices of the Self. But God lives, on Himself, consciously, and He knows, on Himself, by rejoicing of His existence and by feeling, on Himself, with the whole intensity. God is a source both of thinking and of life, these ones not being separated from one another, neither from God.” (Stăniloae 1995: 18) | God |
| 18 | “In understanding the Trinity as fulness of existence, we must mention the fact that the Second Person and the Third Person aren’t to the First Person as bosoms for resting, or of stopping | Holy Trinity |

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| | <p>the further movement, in the sense of a limitation. Saint Gregory of Nazianzus affirmed that the godlike Oneness stops from Its movement in Trinity “due to consummation”. “The Oneness, moving due to the richness and being the Two-ness exceeded (for it is above material matter and form, which the created things are made of), it is bordered in Trinity due to consummation” (<i>Word about Peace</i>, chapter 8; G.P. 36, II, 60). The Oneness moves for it is rich in existence, but its richness is consummately shown in the Persons’ Trinity. Saint Maximos the Confessor declared, when explaining the place (<i>Ambigua</i>, chapter 1), that, in Trinity, God has His consummation as concrete existence, for in Trinity is concretely shown God’s limitless being.” (Stăniloae 1995: 18)</p> | |
| 18-19 | <p>“A singular Person, even if cogitates, on Himself, as limitless, that Person cannot actually be limitless, because that Person remains monotonous, or in an infinite of the vagueness, or the imprecision, and that isn’t actually an infinite. And if that singular Person had tried, by Himself, to specify that vagueness, then that singular Person would have delimited that vagueness, in a real mode. Richer and really various is the existence in two Persons. The Another, even if He is a border of your monotonous infinity, He escapes you, in a way, from a “limited” infinity. He opens you another infinity, and infinity enriching your infinity. He enriches your life, He is your life, and He escapes you from the deadly monotony.” (Stăniloae 1995: 18-19)</p> | Holy Trinity |
| 19 | <p>“Saint Gregory of Nazianzus declared that, if you pass</p> | Holy Trinity |

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| | <p>through the second one towards the third one, the second one won't be unveiled to you as open to the infinity. This will make you to forsake him, without you being able to stop either to the third one, for the third one will be, to you, even more limited, as point of crossing towards the fourth one, and so on. The importance of the second one is enriched by the fact that he is point of passing, but also of stopping at the third one. By this, the third one too, he contributes to the even deeper unveiling of the second one's infinity, making you to love him ever more. Thus, in three is it perfectly lived the infinity by each of them, in the other two. They have in this Trinitarian "limitation" the true infinity." (Stăniloae 1995: 19)</p> | |
| 19 | <p>"This stopping to three gathered back in unity, it doesn't take place to the people, because no human trinity has the infinity. This is because at people, each father becomes, at his turn, father to other people. At people, no trinity is content to remain to itself. But, in the Holy Trinity, the Father is only Father, so that He is wholly directed towards His unique Son, He has in Himself everything that means Son, and that's why the Son is only Son, so that He is wholly directed towards the Father, having within Him the infinity of the paternal love of the Father for Him, and the Father having within Him the infinity of the Son's filial love directed towards the Father. And the Ghost, by heading Himself from within the Father towards the Son and turning back from within the Son towards the Father, He doesn't do anything else except to consummately open, to the Son, the Father's infinity, and to</p> | Holy Trinity |

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| | the Father, the Son's infinity, or to see it as common infinity belonging to the Ghost too, once the Ghost has impropriated the love of Each Other for the Another's infinity." (Stăniloae 1995: 19) | |
| 19 | <p>"The godlike Person is more than the infinity is. This is for the infinity belongs to the godlike Person, and not vice versa. The godlike Person manifests, as He wishes, the diverse forms of His infinity, and the infinity's forms do not dispose on the godlike Person. The infinity of a sole Person would have been a vague infinity, and the forms which that infinity had been manifested in, would have borne the traits of a unique Person, the infinity of a second Person, though born out of the first Person, it opens to the first Person a new infinity and even unveils that infinity in a greater complexity. And in the communion of the Two Person with a Third Person, the infinity is unveiled even richer, in a consummate manner, and as a unique infinity of infinite variety. Even at people, I live my person as a great mystery, but I live my person as a greater mystery in union with the indefinite of my fellow human, and as an even greater mystery, in our union with a third person. This is an indefinite which I no longer dispose of, as I dispose of my own." (Stăniloae 1995: 19)</p> | Tropes: Antanaclasses |
| 19-20 | <p>"The greater mystery is God, as Trinity of supreme Persons. Each One of the Trinity's Persons, He has the infinity within Him, but He has the it in common with the Other Two Persons. If there had been only one Person, it wouldn't have existed within Him either the feeling of the infinity of the</p> | Personalism |

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| | parental love, nor the feeling of the infinity of the filial love, lived in common, but especially by the Father and by the Son. They wouldn't have felt together, but differently, either the infinity of the Holy Ghost's joy for their love, the Ghost showing Them the consummation of Their love. An impersonal essence doesn't live, consciously and in the whole variety, the love, so that it actually it lacks the endless rejoicing of the love. Living the limitless love, consciously and in the whole complexity, it is, at its turn, an infinity. No solitary person lives the infinity's complexity and the rich forms of feeling the infinity, but it potentially remains in a much-depleted infinity. In each Person is given the potential depth of the whole being. But this is lives and manifested endlessly, in its always active richness, in the relation between person and person. This is for only in this interpersonal relation it concretely exists the being, showing its richness by birth, proceeding, love, and live into joyfulness." (Stăniloae 1995: 19-20) | |
| 20 | "God has actualized His being, infinite consummately in its manifestations forms, in the Three Persons." (Stăniloae 1995: 20) | Personalism |
| Chapter II | | |
| The Holy Trinity and the Creation of the World out of Nothing and in Time | | |
| 1. The Meaning of the Creator Act and the Motif of the Creation | | |
| 21 | "The fruitfulness, the love, and the infinite life, as traits of God, though making His existence plenary within Himself, | Creation |

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| | <p>due to the relations amongst the Three Persons, those traits have been manifested also in bringing to existence, and in leading towards Himself, of the universe that differs from Him, according to the being. On the other hand, the love amongst the Three Godlike Persons it is the only explanation for creating another existence than Their own, plenary, and uncreated from eternity existence. Saint Maximos the Confessor said that the Hellenes didn't admit this (the universe's creation) "for they didn't know the kindness, the almightiness, the wisdom, and the knowledge of God, as being above anything and above mind" (Dumitru Stăniloae, <i>The Romanian Philokalia</i>, vol. II, <i>Heads about Love</i>, Sibiu, 1947, p. 99). God wouldn't have been creator if He hadn't been kind. And God couldn't have been kind if He hadn't been Person in conscious relation with other Person, from eternity – better said with Two Other Persons. God wouldn't have been creator if He hadn't been Trinity. But the opposite is true too: if this universe hadn't been created, there wouldn't have been a good, conscious, and free God. If that had been the case, it nowhere would have been kindness and freedom. The created universe is a proof for a good, free, and conscious God. The created universe shows that the conscience, the freedom, and the kindness aren't only some passing and insignificant epiphenomena, everything being a law blind and inexplicable in its origin." (Stăniloae 1995: 21)</p> | |
| 21 | <p>"The kindness or the plenary existence of God as Trinity, they don't force Him to create the universe. If that had been the</p> | Creation |

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| | <p>case, the universe would have been rather an emanation of an essence. Just the fact that God is, through His transcendent Trinity, the free plenitude of the existence, having everything in Himself, it doesn't force Him to add something to His existence. The Trinity is both the universe's explanation as existence, and the universe's explanation as differing from God, according to the being, for the universe is a, existence on a different plan, namely created." (Stăniloae 1995: 21)</p> | |
| 21-22 | <p>"If God had needed to create the universe, the universe wouldn't have been created out of His kindness, or it wouldn't have been even created out of nothing, but, in a way, the universe would have come out of God's existence. And a forced kindness isn't actually kindness at all, so that God wouldn't have been, in such a case, source of all kindness in a supreme degree. If that had been the case, the insufficiencies and the evilness from within universe they would have derived from God, and not from a voluntary separation of the universe from Him. The emanationist pantheism attempted to escape from under the power of this conclusion by formulating the idea of the increasingly reduced degrees of the existence emanated out of the original existence. But this would have submitted that essence itself to a lack of fulness, or to a limitation, by admitting its incapacity of infinitely emanating out of itself consummate existences. And the hope of the evolutionist pantheism, in the fact that, in time, the universe will reach a perfection, it hasn't' been proven as real, though the universe has the</p> | Creation |

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| | eternity behind. Then, why wouldn't the fundamental essence have been emitting fully evolved form of existence, since the beginning? Finally, any pantheism submits the original essence to a certain law, and that law need its own explanation, but no one can provide it." (Stăniloae 1995: 21-22) | |
| 22 | "The Christendom admits both the God's perfection and the universe's insufficiency through itself its quality as created, but capable of rejoicing the consummation into God, if it wants to. This doctrine saves, by this, both the dignity of the freedom in the whole divine and human existence, and the real existence of the good and the fact that the good differs from evil." (Stăniloae 1995: 22) | World / Universe |
| 22 | "The consummate kindness of God, namely God's Trinitarian character, it explains not only His quality as Maker, but also His quality as free Maker, namely the fact that He created the universe when He wanted. The moment of the Creation was chosen by His unfathomable wisdom." (Stăniloae 1995: 22) | Creation |
| 22 | "The fact that the universe has been created as limited in time, and out of nothing, it is consistent with the fact that the universe hadn't come to existence as a completion of God. God, as plenary existence, through His being and through the Trinity of Persons, He doesn't need any completion. If the case hadn't been this, then the universe would have existed from eternity. Consequently, God wouldn't have created the universe out of nothing. But God has shown His absolute and | Creation |

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| | <p>transcendent superiority as Creator, for the universe cannot complete God, because the universe is limited and it totally depends on God. God has created the universe in order the universe to rejoice of existence, together with God. This is for any degree of existence is exclusively owed to Him. God rejoices, at His turn, of the universe created by Him, in time, but this is only due to His kindness, for He rejoices of the universe's joyfulness. He doesn't need this rejoicing, but in the limitlessness of His kindness, He deigns that, other beings to rejoice of existence too, and He also rejoiced of their joyfulness, and that's why He gives them, as a gift, their existences. God doesn't need anything, and He doesn't envy anything. Although, this capacity of non-envying, namely the capacity of rejoicing of others' joyfulness – this showing His perfect love – it is a motif explaining the Creation, but as a free Creation.” (Stăniloae 1995: 22)</p> | |
| 22-23 | <p>“God's decision to create the universe and the universe's creation can be called as <i>lenience</i>, and not a necessity. God rejoices too, for creating the universe, but he doesn't need that joy; He feels a joy that is united, paradoxically, with His willing lenience. He manifests a lenience out of His generosity, out of His plenitude, out of His consummation, and not forcedly. God's plenitude stays at the basis of His lenience, and not a target that God would tend to. But He rejoices of manifesting, in this, His plenitude's generosity.” (Stăniloae 1995: 22-23)</p> | Creation |
| 23 | <p>“One can say that God's rejoicing of His lenience – when</p> | Creation |

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| | creating the universe - out of His plenitude's generosity, it expresses the union between God's freedom and the love characteristic to Him." (Stăniloae 1995: 23) | |
| 2. The Universe – Result of the Free and Loving Work of the God in Trinity | | |
| 23 | <p>"The Western theology hasn't been able to see the Creation as result of the union between God's freedom and love, because they separated themselves from the tradition of the Eastern Fathers. The Occidental Catholic theology, though it affirms that the universe is only analogue to God, and that God has created the universe "according to its (universe's) whole substance" (<i>secundum totam suam substantiam</i>) it is exposed to a pantheist danger, by not discerning between the God's being and things. That's why, the mentioned expression means either that the divine being has in Itself the virtuality of some works differing from Itself, or that It extends Itself in the objects brought to existence. Until they won't decide in favor of the difference between God's being and works, there will always be room for confusion. Thus, it is difficult to avoid a difference between the Son, the Holy Ghost, and the universe. The mentioned doctrine tried to escape this conclusion by declaring that one cannot discern between the idea of universe and the God's being, but immediately that this idea is directed towards the universe's external objects, it becomes many (Ludwig Ott, <i>Grundriss der Dogmatik</i>, Herder, 1965, pp. 950-961). But, how could have appeared diverse objects, if there hadn't been within God except one idea about them?" (Stăniloae 1995: 23)</p> | Orthodox Apologetics |

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| 23-24 | <p>“The Protestant theology struggled to see the Creation, either as emanation out of God’s being, or as product of a creator act having at its basis a totally discretionary decision of God. The emanationism was characteristic to the Protestant theology during the XIX Century. The discretionary character of the creator act, that has produced a universe that has nothing from God, it was embraced by some Protestant theologians as extreme reaction against emanationism. Today, they are searching for a solution to these two positions, out of the desire for coming back closer to the Holy Fathers’ teaching. In this orientation, they declare that God decided freely to create the universe (so that He had the alternative too, of not creating the universe), but in this decision His being manifested too. Jürgen Moltman has formulated this union between the God’s decision to create the universe and the manifestation of His being in the act of the Creation, as in the following: “According to the emanationist teaching, the divine being opens Itself. But if the decision for Creation is a “existential decision” of God, we must say that God opens (in order to communicate Himself), on Himself, in the decision He took” (<i>Gott in der Schöpfung</i>, Chr. Kaiser Verlag, Munich, 1985, p. 98). In fact, this opinion doesn’t; differ from that belonging to the Holy Fathers. It is important that also in Moltman’s formulation, the God’s will ultimately it decided too, whether or not to create the universe, and the will communicates the being’s power of the work, and not the being Itself; and the universe isn’t the God’s power or work</p> | Orthodox Apologetics |
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| | <p>themselves, in an existence distinct from God; the universe cannot come to existence, neither it can subsist, without God's power or work. Still, God gives the universe something out of His power or work." (Stăniloae 1995: 23-24)</p> | |
| 24 | <p>"Regarding the Creation we have a paradox: what is brought to existence and upheld in existence it is out of nothing, but just because of that it has at its basis the power of God. And the power is out of God's being, but it is activated through God's freedom. The Holy Fathers spoke about an "impartation" of the universe with God. Saint Maximos the Confessor said that "every mental and submitted to senses being, he receives his existence through impartation"." (Stăniloae 1995: 24)</p> | Creation |
| 24 | <p>"The created universe hasn't come to existence and hasn't been lasting into existence without being somehow imparted with God. The universe hasn't been created out of something; but neither the universe has been created out of God's being, and neither out of something else. But that means that the universe owes its existence exclusively to God's power, a power manifested in God's work. Without God's work it couldn't have been possible to come to existence a universe differing from God. The universe exists and it lasts due to God's power, but the universe isn't itself the power of God. The exclusive power of God has created and it upholds the universe, as something differing from His being and from His power. The God's power differs from any power's power, by being able to create something out of nothing, and by being</p> | World / Universe |

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| | able to uphold that something in existence. Everything real within universe, it is the exclusive product of the God's voluntary power. The real exists, in this sense, out of the impartation with God. The God's almighty creator work is shown in the fact that it can bring something to existence out of nothing, or by not using anything. The limitless power of God has been shown in the fact that He has created something differing from Himself, and by not using any substance." (Stăniloae 1995: 24) | |
| 24 | "The God's power and work not only create and uphold the creatures in existence, by not using anything in order to do that, but God's power and work also uphold the creatures in their own works, adding to the natural power the creatures have been given through creation, also God's supra-natural power. The upholding power and work are permanent, strengthening, and consummating, and they are communicated as gift only to the one who believes and who want co co-work with them. The upholder work of God it requires from God and from creature, a relation based on freedom, a relation that doesn't confound the beings, whilst the creator and upholder work of God is a free manifestation belonging only to God. This makes possible also a collaboration, in freedom, of the creature, and, sometimes, it makes possible also a consciously refusal of collaboration with God, or even a working against God. The free will of God has created, through a power of His, a natural power given to the people, and He gives the people one more power, for they | Providence |

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| | to have it in common with Him, or in order to make the creatures as together-subjects with Him, of His power that is from above their nature.” (Stăniloae 1995: 24) | |
| 24-25 | <p>“The work of God, by differing from His being, it makes possible both God’s existence as Person free from creatures, and the creatures’ distinct existence from God. The one who denies the work of God as distinct from His being, he denies both God as Person and the Creation as distinct from God. This was said by Saint Gregory Palamas: “God, by having a being in order to exist and a will in order to do, the ones who denies the difference between being and will, he rejects also God’s existence and doing. That one rejects God’s existence and the creation of the making of the created things” (<i>Antirrhetic V against Akindynos</i>, cod. Paris, 1238, f. 151 r.). Through work God creates, through being God exists. God doesn’t create the universe through His existence, but through free creation. This makes the universe distinct from God, but it makes the universe as God’s masterpiece too.” (Stăniloae 1995: 24-25)</p> | Creation |
| 25-26 | <p>“The work which God creates the universe through, and which He uphold and consummate the universe through, by bringing the universe to Himself, are forms of the uncreated kindness. And their masterpiece can be both the created universe and the universe’s created gifts, and the uncreated gifts of the universe’s deification, and therefore referring to the universe too. By this, it is proven that God’s kindness isn’t locked-up only within Him, in the relations amongst the</p> | Uncreated Divine Energies |

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| | <p>Three Persons, but it also is directed towards existences other than God, and God creates other existence without being forced, by this, to limit His kindness. The possibility of endowing the created universe with the uncreated gifts, it shows the God's almightiness, which He has created the universe through, out of nothing, and His limitless kindness; but this shows also a conformity of the created universe, with God, once the universe can use the uncreated gifts from God, or once the universe can be made as transparent to God's uncreated works, and once the created persons are made as subject of other works, together with God Himself, by being the created beings' life elevated at the height of God's life, and at the height of really knowing and living God's life, in a dialogue of full intimacy. The possibility of God to endow the created universe with the uncreated gifts, it extends a bridge between the uncreated God and the created universe, but it also shows that God has created the universe as capable of comprising in itself, the God's uncreated life. This shows again the limitless kindness of God Who crosses over the differences between created and uncreated. The possibility of this godlike kindness it is implied even in the fact that, through uncreated works, God can give birth to a created universe." (Stăniloae 1995: 25-26)</p> | |
| 26 | <p>"Only the Son and the Holy Ghost come out of the Father's being, the Son through birth and the Holy Ghost through proceeding. The universe is brought to existence through the willing work of God, a work that give the universe a being</p> | Creation |

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| | differing from God's being, namely the universe has its being out of nothing, for outside God there was nothing. This is for, if outside God there had been something, that would have limited God, and it would have deprived Him of His quality as God (Saint Cyril of Alexandria, <i>Thesaurus</i> IV: G.P. 75, col. 276)." (Stăniloae 1995: 26) | |
| 26 | "The Occidental theology, by not knowing the difference between God's being and God's works, it unavoidably has reached to some sort of pantheistic understanding of the universe. By identifying within God, the being to the work, the Occidental theology sees within universe a part of the God's being. But this is an impossibility. Everything that comes out of being it is <i>born</i> out of being (at God, the Holy Ghost is <i>proceeded</i>). That's why, the theory of the emanation of some ever-reduced degrees of existence, out of source-being, it unacceptable." (Stăniloae 1995: 26) | Orthodox Apologetics |
| 26 | "The being doesn't really exist except in hypostases. That's why, in order to be <i>born</i> , it must be in hypostasis. Any being exists in hypostases: plant, animals, and people. And any hypostasis is born out of another hypostasis, or it is formed out of a hypostasis' seed. And this law is given even in the God's existence mode itself; the Hypostasis of the Father <i>gives birth</i> to the Hypostasis of the Son, and the Father also <i>proceeds</i> the hypostasis of the Holy Ghost. In creation, only the land, the water, and the air aren't hypostatized, and that's why they do not give birth, and they serve only as material | Creation |

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| | matter for nourishing the born hypostases, by being as some kind of the hypostases' virtual being." (Stăniloae 1995: 26) | |
| 26-27 | <p>"All the hypostases have not only the power of being born, but they also have the power of working upon something, namely they have not only the power to communicate their being through birth, but they also have the power of doing something upon something external to them, and they maintain themselves in connection with all the universe's things, and without being confounded to them. The animals have this power through involuntary power. The plant too, they irradiate out of themselves an involuntary power. But the human being works willingly, upon others, whilst having too, an unwilling influence upon them. God, by being consummate, free, and almighty, he only works willingly; God can, through His work, not only to organize and to modify the existing things, but he also can create a universe out of nothing. In the power of creating, willingly, something external to Himself, it is again shown the God's character as Person; similarly, to some extent, the human being has the possibility of willingly creation too. Thus, if it is characteristic to the hypostasis to give birth, it is characteristic too, to him, to do something. At the human being, as conscious existence, in the work intervenes the will – it is likewise, to some extent, in the birth too. This shows the man as hypostasis-person. God shows Himself, through an exclusively wanted birth and work, as consummate Person; and in the work of creating an existence out of nothing, God shows Himself as almighty</p> | Personalism |

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| | <p>Person. The emanation, by not being a birth, neither a willing making, but by being a movement of an essence that doesn't really exist by itself, it proves to be a simple imagining of the pantheistic philosophies." (Stăniloae 1995: 26-27)</p> | |
| 27 | <p>"The difference between God and the human being, in both of their capacity of giving birth out of being and of doing something distinct through willing work, it is that God can create, by work, something of nothing too, whilst the human being can work only upon what exists." (Stăniloae 1995: 27)</p> | Creation |
| 27 | <p>"At God, only the Son and the Ghost come out of the Father's hypostatized being, the Son by <i>birth</i>, and the Ghost through <i>proceeding</i>. The universe exists due to God's willing work, and that has given the universe a being distinct from God's being. Through the work that creates another existence, God not only that He remains with His threefold hypostatical being, and through his work the man doesn't remain locked-up in his pluri-hypostatical being. From here comes the paradox: only in the fact that the universe hasn't been emanated out of the God's being, but it has been created out of nothing, and therefore much inferior to God, it is shown God's almightiness, all the more that the universe is untold great and complex in its being. If the universe had emanated out of God, it would have shown God, even by coming to existence by His will – as it is contradictorily affirmed in uniting the emanation with the will –, God's being having in Itself some imperfections which are conveyed to the universe too, imperfections impossible to be healed, so that God would</p> | Creation |

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| | <p>have been shown as a non-almighty essence. In addition to that, it would have been shown that, this God, He wouldn't have been able to create an existence out of nothing. Only in creating the universe out of nothing, or in the universe created out of nothing, it is shown, paradoxically, the God's almightiness, so that the true God is shown, as not fatally submitted to a narrowing." (Stăniloae 1995: 27)</p> | |
| 27 | <p>"The difference between the works chosen and used by God's will, and His being, they show God as being Person, namely a Trinity of Persons, because a solitary Person, without the love from eternity, for another Person, He wouldn't have been a Person. Where it had been only the impersonal essence, everything would have been emanation out of that essence. But this is an impossibility. That's why, the creation as masterpiece of the godlike work, it is the masterpiece of the Holy trinity. And for God's being belongs to the Three Persons in a non-separated mode, each work of God it belongs to the Three Persons. Saint Maximos the Confessor, when explaining a text belonging to Dionysus the Areopagite, said: "All the godlike works, the whole theology attributes them not to only one Person, but to the Holy Trinity, except the attributes of the Three Persons" (G.P. 4, col. 242 b)." (Stăniloae 1995: 27)</p> | Holy Trinity |
| 27 | <p>"Without the Holy Trinity, the universe wouldn't have been produces through creation, but it would have been an emanation of an impersonal essence, and that is impossible." (Stăniloae 1995: 27)</p> | Holy Trinity |

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| 27-28 | <p>“The universe is being imparted with God. Here we have another paradox: the universe has been created by God, out of nothing, but on the other hand, the universe is imparted with God’s power, but without this power to become, to the universe, a created power, or an own natural power. Other uncreated and non-creator powers of God, they become characteristic to the universe, since the universe has been created capable to become a support of those powers too, and not according to the universe’s will, but by grace, as continuously the universe giving itself, as gift, to God, or as always having its departure point into God, by God’s will. Saint Gregory Palamas said: “Rightly, all the things are imparted with God, but there is a very big difference between this impartation and the impartation of the being... This difference is sufficient to show us that only the impartation of the ones living in a godlike manner, it is uncreated” (Quoted Work, p. 213, <i>About Participation</i>, cod. Paris, 1238, f. 206 v.).” (Stăniloae 1995: 27-28)</p> | Uncreated Divine Energies |
| 28 | <p>“The fact that the universe isn’t a part of the God’s being – and the universe’s insufficiencies show us this –, it doesn’t mean that the universe doesn’t have a certain likeness to god, or that God doesn’t have in his will for creating the universe, also a reason in the plenitude of His being. God has in the plenitude of His being, the capacity of creating the universe, and He creates the universe as an existence capable of being in a communication with Him, through the natural power which the universe was given with, by God, when the universe</p> | World / Universe |

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| | has been created. That's why, the Holy Fathers' teaching, though it affirms that the universe has been created out of nothing - and that the universe isn't a part of God's being -, it still reckons the universe as a masterpiece of God's almightiness and wisdom. So, though created out of nothing, the universe shows in itself the signs of the God's almightiness and wisdom, by reflecting them in itself or even because of reflecting them." (Stăniloae 1995: 28) | |
| 28 | "The borderless God's almightiness, it has been shown right in the fact that He has been able to bring something to existence without needing any previous substance, and that He can uphold that something, in existence, exclusively by His power, without any contribution of some substance which to help maintaining what has been created." (Stăniloae 1995: 28) | God |
| 28 | "A Threefold Person-God, unsubmitted to any law, He is the only explanation of the creation of an existence that is distinct from Him. Of course, the universe doesn't necessarily proceed out of His Trinity. God hadn't been forced to create the universe, just because He has in His Trinity the whole rejoicing for the life's infinity and fullness. But God has been able to create the universe for He has had that plenitude. The trinity is basis both to the possibility of creation out of nothing and for God's freedom of creating the universe, or not. And the Trinity has had in the love from within the Trinity's bosom, a motif for creating the universe. If there had been manifested the impossibility of creating, it would have | Creation |

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| | <p>meant that God lacks freedom and almightiness. But, the need for creating the universe, it would have meant an absence of the freedom and of the true almightiness within God, so that the universe that had come, thus, to existence, it wouldn't actually have been created, but it would have been emanated out of His being, on one hand as rich, and on the other hand as insufficient, on one hand as producing life, and on the other hand as causing death, better said, the it would have been the creator of a life bearing in itself the germ of the death." (Stăniloae 1995: 28)</p> | |
| 28 | <p>"God were able to create the universe but He weren't forced to create it. God decided freely to create the universe. God has shown, in this too, His borderless and almighty freedom. By creating the universe out of nothing, God has shown, besides His almightiness, His sufficiency in Himself, His Person's unnnarrowed freedom, or better said, He has shown His tripersonal freedom and almightiness." (Stăniloae 1995: 28)</p> | Creation |
| 28 | <p>"Has God needed to show His borderless power by freely creating the universe, and out of nothing? And whom has God needed to show His power to? To the universe? This would have meant that God hadn't had in Himself everything He needed in order Him to be happy. Had God needed to prove His power to Himself? But, doesn't God know His power without showing His power to Himself? So, God hasn't had any need to show to somebody, or to Himself, His almightiness." (Stăniloae 1995: 28)</p> | Creation |

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| 28-29 | <p>“God made His decision to create the universe without using some preexistent substance, for He knew He had this power. This is for He knew that He followed to create a world according to what He is, or conform to what He is in Himself. There cannot come to existence something that doesn’t have a likeness to some kind of possible existence that is within Him. The existence created by God must have a resemblance to some modes of His plenary existence. God created inferior modes too, but because these ones are necessary to the modes which are superior and more resemblant to His plenary existence. Besides that, even in the inferior modes created, there is a rationality having its basis in His supreme rationality.” (Stăniloae 1995: 28-29)</p> | Creation |
| 29 | <p>“The Holy Fathers affirmed that the universe had been created not only by God’s kindness, in order the things to be resemblant to God in kindness, in their entirety, but the universe has been created also by God’s wisdom, in order the universe to show that it has within a likeness to God’s power.” (Stăniloae 1995: 29)</p> | World / Universe |
| 29 | <p>“Between the universe resemblant to God, and God as Prototype of this resemblance, there is, on one hand, an infinite distance, and on the other hand, between God and the created universe, there is a living relation which the universe is increasingly filled up through, with the kindness, with the wisdom, and with the power of the Prototype, but without being the Prototype and the universe resemblant to the Prototype, confounded in a pantheistic manner.” (Stăniloae</p> | Creation |

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| | 1995: 29) | |
| 29 | “God is the Prototype of the plenitude, and the creation is the plenitude’s image, an image called to be increasingly filled up out of God’s plenitude.” (Stăniloae 1995: 29) | Creation |
| 29 | “In the God’s almightiness of creating an existence without that existence to be one with God’s being, but only resemblant to one another out of His contents and in harmonies wanted by Him, it is shown an even greater freedom of God, than in the idea that God were able to freely decide to bringing the universe to existence, if the universe brought to existence couldn’t have been except a part emanated out of His being.” (Stăniloae 1995: 29) | Creation |
| 29 | “According to the Holy Fathers, the universe is an image and a shadow of the godlike Prototype, and it always advances towards the content of the godlike prototype, which is especially the Word of the Father, in order the universe to be filled up with Him, especially starting with His embodiment, and fully in the future life.” (Stăniloae 1995: 29) | Creation |
| 30 | “The creation has been made in order to be accomplished into Christ. Here we notice the creation’s character as shadow of the truth, or of the plenary existence, meant to advance into the Word too, towards the existence’s fullness. The shadow too, it is due to the reality, or to the truth, namely to God Who is accessible to us in God-the Word. The shadow’s existence couldn’t have been explained without the reality Whom the shadow belongs to. This is the positive meaning of the | Creation |

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| | shadow, as also the shadow's connection with the reality." (Stăniloae 1995: 30) | |
| 29 | <p>"The universe, as shadow of the existence, it can be even lesser understood as standing in itself, the more it is called as shadow in the sense as image of the plenary existence; namely, in the shadow one can see the contour, partially inconsistent but still real, of the true and fully consistent existence of God. The shadow is, by that, a transparent environment and a proof of the godlike existence, a dependent and frail form of that true existence. But the shadow would have been vain, if it had been destined to always remain as a non-fully consistent shadow, or as unsatisfied with this non-fully real existence. If it had existed as such, eternally, it would have meant that God Himself projects it, necessarily, as an unsatisfactory completion to His narrowness. That's why the universe is, on one hand, a shadow of the Word, and on the other hand, the Word is in the universe in an increasingly inside manner, in an increasingly consistent manner, so that He is helping the universe to advance, if the universe wants it, within Him. And for that too, the universe has been given the time, as gift, in order to advance in this reality whose projection the universe is, and this advancing will come to an end when the universe will be filled up with the whole consistency of the Word. So, the time has a positive function, related to the dynamic character of the universe, as shadow of God, in order the universe to advance towards the target of the full union with the universe's Prototype. The time</p> | World / Universe |

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| | has a positive function for the universe, but not an eternal function. If the creation hadn't lived any presence of the Word, as above universe and plenary existence, and Who attracts the universe towards Him, then the universe would have been, actually, "shadow and dream". And how could have existed, actually? In this state of accentuated separation from the Word, from the rationality maintained within universe by the godlike Rationality, it ends to be mastered by death, due to a voluntarily disorganized life and in the disharmony of all its parts." (Stăniloae 1995: 30) | |
| 30-31 | "The Catholic theologian Herbert Mühlen drew, out of the creation's character as shadow, the conclusion that the creation, is by its nature itself, as <i>profane</i> . He identified the profane to the created and the sacred to the uncreated, namely to God's being. (...) We reckon that such a conception, it is influenced by the Catholic teaching about the sin as <i>the pure nature of the human being</i> and the human being's life into God as <i>supra-natural</i> . Instead, the Eastern Holy Fathers saw the "nature", in its quality as work of God, as "good". (Stăniloae 1995: 30-31) | Orthodox Apologetics |
| 31 | "One can say that the <i>profane</i> as estrangement from God, it appears as a deviation from nature. The nature isn't only created by God, but, through creation, the nature is also put in connection with God. The creature cannot maintain itself in its normalness, without a connection with God. But the human being is a person endowed with free will, and this is a | Profane |

proof that the Creator is a Person at His turn, or He is a community of free Persons Who want the human being in a free relation with the Trinity. So, the human being can also work against God. Through this it appears the profane. This is for the human being is endowed with freedom, so that he is called to strengthen his connection with God also through his free will, and he receives within himself increasingly more power towards good or towards holiness, So, even if we do not say that the out of the communion with God Who is the Source of the good. So, even if we do not say that the human being is saint since the beginning, we can say that the human being has within him the impulse towards holiness. The human being doesn't tend, by his nature, towards the profane, or against God as Source of the good. This would have mean that the good God has created the man as contrary to him. The character as nature isn't identical to the character opposed to God, or opposed to good, but it has a certain conformity to God and to the aspiration to an increasingly greater closeness to God and to collaborate with God. And God has created the human being towards this advancing towards Him, an in order to give the human being, increasingly more gifts of His kindness. The human being had been created as image of God, carrying within himself the dynamism of ascending towards the resemblance to God, or to develop himself towards increasingly more likeness, through his free will. Even as shadow of the plenary existence, the created still has from God this shadow

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| | existence, and that's why the created is called to advance in the plenary existence, but of course with the help of God. Besides, even the shadow itself cannot be except related to this reality." (Stăniloae 1995: 31) | |
| 31-32 | "Even when the human being deviates from good, namely towards evil, it won't disappear all traces and desire for good, from within him, as his nature's desire. Or, even if the human being denies, in his conscience and through his freedom, his connection with God, he won't be able to abolish within himself all the traces of, or desire for: good. In the remained good, there is a root of a connection with God, more or less wanted, namely a root of the holiness. This is for being good it means being good to another person, so that it means recognizing the person as the highest value, connected to the imperishable God. And in this is hidden the feeling that above all existence, there stays the person, as connected to the Person or to the eternal and creator Community of Persons." (Stăniloae 1995: 31-32) | Freedom |
| 32 | "Declaring the created as profane by itself its nature, it means considering the profane – or the opposite to the good -, as coming from God in a pantheistic manner, namely it means not knowing God as loving community of Persons, but as imperfect essence, and submitted to an impersonal law. This is related to considering the creation as some sort of reduced being of the godhead, in emanationist sense, though, at a first glance, considering the created as opposed to God it could indicate a total separation of the created from God. By not | Profane |

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| | <p>existing except through the God-Person, the created cannot be totally profane, for God keeps the created in His attention. The created could have been somewhat profane, if it had had also a basis in something differing from God, but that would have limited God, by depriving Him of His almightiness. The created existence, even if brought out of nothing, by not being except through God-Person - and therefore good -, though inconsistent within itself, it cannot be, as such, profane. The created, by not coming to existence except through God as supreme communion of Persons, the created cannot but to be imprinted by this character and to be brought to existence in order to come into communion with God, and to be upheld by God, on this purpose.” (Stăniloae 1995: 32)</p> | |
| 32 | <p>“In Mühlen conception, according to which the creation is profane by nature, it is also implied the idea that the created comes to existence not through the power of the God in Trinity, and the created doesn’t maintain itself by its own power, but through a capricious commandment from God, that keeps the created separated from God, in order to show how weak is an existence separated from God. Actually, the creature comes to existence and it lasts in existence through “impartation” with the God in Trinity, though that doesn’t mean that the creature is a part of God’s being, but out of God’s power, which gives the creature existence and it upholds the creature’s existence and power. The created is being and created power, produced by the uncreated power of God, through a working presence of God in the power or in</p> | Profane |

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| | the being of the created ones, as we have seen that Saint Maximos the Confessor and Saint Gregory Palamas said.” (Stăniloae 1995: 32) | |
| 32-33 | <p>“One can ask the question: why the human being, as creature, he wasn’t made as consummate from the beginning? Why the human being has been created in order to reach the consummation by travelling a road to it? If the Son and the Holy Ghost receive their existence as consummate, out of the Father, why the people do not receive their existence as consummate, out of creation?</p> <p>We can answer this question like this: the people would have had the plenary or consummate existence since the beginning, if the had been <i>born</i> or <i>proceeded</i> out of the being of God, as the Son and the Holy Ghost did, and this would have meant that there wouldn’t have been only one Son Whom the absolute paternal love to be focused on, which to be overpoured upon us too, when the Son makes Himself as Brother with us, into humanity. That’s why, by being brought to existence through a creator power of the Holy Trinity, and out of nothing, the people couldn’t have had, since the beginning, the consummation they would have had it, if they had received the godlike being, but the people can advance in consummation, through an ever-tighter connection with God.</p> <p>One could also ask: why the people aren’t given, through work, the whole consummation since the beginning?</p> <p>We can answer this: a work doesn’t have in it everything the being has, so that a work cannot give the created man the</p> | Human Being |

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| | <p>being itself, like the human being too, he cannot give, through work, to another, his being itself, as he gives it to the born child. It is a wonderful thing that God produces persons, through work, as the human being cannot do. The human being's person was created, at its turn, out of nothing. But the person produced through God's work isn't one in being with the divine Person Who gives the human being the existence through making or through work. That's why the human person neither is one with the divine Persons Who come to existence by <i>birth</i> or by <i>proceeding</i> out of the Father, receiving, by this, the divine being itself. Here we have again, the importance of the distinction operated between the godlike being and the godlike work, thoroughly explained by Saint Gregory Palamas. Without this distinction, one cannot explain the creation out of nothing, of the thing and of the human creatures, as distinct from God. If the case had been different, all of them would have been of the same essence, in pantheistic sense. And all of them would have been condemned to imperfection and death, definitively, even if considered as divine." (Stăniloae 1995: 32)</p> | |
| 33 | <p>"The human persons neither can receiving, during their existence, the divine being, so that, they cannot have, on any given moment, the existence's plenitude. The human persons receive goals of existence through a continuous work of God and of theirs, especially out of the continuous communication between the divine being's works and the human being's works. In Jesus Christ, the human work and the divine work</p> | Human Being |

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| | are united in one Person. And out of this union of the two works in only one Person, in Christ, the human persons receive, at their turn, the godlike work, which, through the union with the human work of theirs, it gives the human persons the power of advancing in the union with God, feeling increasingly more, how, out of the divine being, their being is communicated the work of the divine being.” (Stăniloae 1995: 33) | |
| 33 | <p>“The human person, though created out of nothing, through the divine work, it is brought to existence, upheld in existence, and helped in his development, through other godlike works than the works referring to things. Even in the work of creating the human being, there are intertwined several works. It is one the work of creating the body through the “hands” of God, and is another the work of “breathing” the soul within that body, though between these two works there is a solidarity. This is for through one is the work God creates an understanding soul, and another is the God’s work helping the human being to achieve understanding and love. It is true that all the other things are imparted with the God’s love, but there is a very big difference between the impartation of the material things and the impartation of the conscious persons; and there is an even greater difference between the impartation of the average believers and the impartation of the saints. The ones living only sensitively, or not even sensitively, they do not receive the power of “living in a deified mode”. Only the persons “are worthy of an actual</p> | Human Being |

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| | <p>impartation” (Saint Gregory Palamas, <i>About Participation</i>, at Priest Dumitru Stăniloae, <i>The Life and the Teaching of Saint Gregory Palamas</i> Sibiu, 1938, p. 213). In God’s being there are countless powers, and God uses His works in diverse degrees.” (Stăniloae 1995: 33)</p> | |
| 33 | <p>“The gradual enrichment of the human creature with the uncreated godlike powers, after the human creature has been created and endowed with created powers also through uncreated power, requiring also the willing coworking of the free and conscious human person, it makes the time as necessary. So, the time too, it has as premise the existence of the godlike as Person, having the power of using wanted works, works which differ from His being, works appropriate to the quality of the created person, but the human person’s growth requires a free coworking of that human person.” (Stăniloae 1995: 33)</p> | Uncreated Divine Energies (Powers, Works, Attributes) |
| 34 | <p>“If there had been only an essence emanating, out of itself, individualities replacing one for another, meaninglessly and without a real fulfillment, there wouldn’t have been either a real difference between time and eternity. Everything would have been an eternal time, because it wouldn’t have led either to a real and really consummate target. Everything would have been an eternal temporality, an eternity not starting out of a plenitude and not leading to a plenitude, an eternity not having at its basis except an insufficient existence, and insufficiency that cannot be overcome, but it neither can be</p> | Time |

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| | brought to inexistence. The time, in the Christian vision, it differs from eternity, but the time is produced by eternity and it leads to eternity, both the time and the eternity having a purpose; the time is voluntarily produced by eternity, for created persons who voluntarily advance through time towards eternity.” (Stăniloae 1995: 34) | |
| 3. The Creation out of Nothing | | |
| 34 | “The nothing isn’t a real void, next to God as plenitude of the existence, or as a limited existence; the nothing isn’t a void which God would be limited by, by nature, or by some constraint upon God, in order God to pull out of nothing, the created universe. This would have given the nothing a positive meaning. If that had been the case, we would have ascertained a certain diminution of God, in favor of the universe He created.” (Stăniloae 1995: 34) | Nothing / Nothingness |
| 34 | “The nothing means only that God didn’t pull the universe out of Himself, neither out of anything else; the nothing means that before the creation’s act there didn’t exist some substance which the universe would have been brought to existence from; and God neither have given the universe’s existence out of His own Being. According to Thomas Aquinas “the creation isn’t the production of a thing according to its total substance, because there didn’t preexisted anything (<i>nullo praesupposito</i>) uncreated or created”. The Eastern Holy Fathers said that the universe has been brought to existence “out of what doesn’t exist”.” (Stăniloae 1995: 34) | Nothing / Nothingness |

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| 35 | <p>“Not needing anything in order to create the universe, it isn’t a diminution of God, but, on the opposite, it is a sign of God’s almightiness, a sign of His unlimited power.” (Stăniloae 1995: 35)</p> | God |
| 35 | <p>“Several Occidental philosophers and theologians, they associated the creation of the universe to a diminution of God, in order Him to make to occur a void, which He to pull the universe out of. In the idea of a God’s <i>kenosis</i>, since the universe’s creation (affirmed by Serge Bulgakov too), there is something true. But, according to the Eastern Fathers that <i>kenosis</i> doesn’t consist of creating the universe out of nothing, but it consists of making the universe as limited, and of descending, forever, to a relation with the created universe. If God has created a borderless universe, that would have been an emanation from within Him, on the basis of an internal to Him law, and that would have submitted God to that law, by limiting Him in His power, and on the other hand it would have shown God as producing a universe which the life is always annulled in, by death. Actually, in God’s descent to a universe created as limited, it is shown, on one hand, an untold greatness of His love, as it is also shown His almightiness in creating the universe out of nothing. We ascertain here the following paradox: God shows, by creating the universe and by entering the relation with the universe, on one hand, His almightiness and the limitlessness of His shielding and comforting love, and on the other hand, He doesn’t pour in the universe the whole His power because</p> | Tropes: Metaphor |

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| | <p>that would have destroyed the universe. There is a power too, in shielding a drop of dew on a palm that could destroy it, or in holding in father's loving arms, arms also overwhelming in power, the frail child, easy to be crushed. God isn't limited by universe, as by something existing next to Him, for He comprises the universe in Himself, or He dwells within universe, but still infinitely exceeding the universe and wrapping the universe in His infinity, He wholly living on Himself, within universe and beyond universe, as source which it is given as much power out of, as the universe can receive – the conscious beings receiving more power, and amongst them, some of them receiving more than others – like the Father overpours within the understanding of his embraced child, as much understanding as the child can comprise, and increasingly more understanding, to the extent of the child's spiritual growth." (Stăniloae 1995: 35)</p> | |
| 35 | <p>"God would have manifested the whole His power upon universe, if the universe had been created out of God's being. But that universe, on the other hand, it wouldn't have been a created universe, or a sign of God's almightiness. That's why, the pantheistic doctrines are unable to explain the universe's insufficiencies, except through a diminution of the emanator essence." (Stăniloae 1995: 35)</p> | Creation |
| 35 | <p>"So, God lowered Himself by giving existence, out of nothing, to a limited universe, but He did that by His will, and, on the other hand, He showed, by that, His almightiness. The</p> | Creation |

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| | smallness of the created universe it doesn't show God as small too, in essence, as the emanationist doctrine presents God, but God still is limitless in His power and in His love. On the other hand, descending on the universe's level, it shows God's superior character, or His character as Person, for He did that willingly." (Stăniloae 1995: 35) | |
| 35-36 | "God's freedom relatedly to the universe, it can give the man too, a freedom. If God, though He thought the universe from eternity, He still wasn't forced to create the universe, or He could destroy the universe thought by Him from eternity and to create another universe which He could have thought at, or He actually thought at, choosing the universe He wants, for He can eternally think like that, and at diverse things, in order not to force either the people to fulfill those. God's freedom from the foreseen things, it can also give the people a freedom referring to the things foreseen by God. The universe doesn't force God, by any means, to something. But God can commit Himself to something and God doesn't disclaim this voluntary commitment. And by this, God asks the human being to take heed to His commitment. And if the human being doesn't do that, it means that the human being will show himself as disobedient to God, and that will separate the human being's soul from God, and it will bring sufferance to the human being which can be even eternally prolonged, if the human being doesn't repent." (Stăniloae 1995: 35-36) | Freedom |
| 36 | "Creating and upholding an existence that doesn't have within itself, as basis, an own substance, or the God's being, it is a | Creation |

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| | <p>power which only God can have. By that, God concretizes and upholds another way of existence, exclusively owed to His power. In this sense, one could say that God adds another kind of existence to His own existence, because no existence can be concretized and upheld without having a connection with God's existence, for His existence is the unique basis for any kind of existence; through creation, it is accomplished another possibility of existence, but one exclusively depending on God, unlike God's being, about which one cannot say that God brings it to existence as He brings the universe. This bringing of the universe to existence, exclusively by God's will, it is a God's descent too, but it is also a manifestation of God's almightiness. And this new form of existence, an existence that cannot exist without God's power, it somehow receives a place within God Himself. Thus, the descent or the self-limitation of God to the relation with a limited existence, it is, on the other hand, a comprising of that limited existence within Himself, as rightly noticed Moltmann, who said: "This doesn't mean a pantheistic dissolving of the creation within God, but it means the definitive form the creation finds within God" (<i>quoted work</i>, p. 10). In this we have again a descent of God, that shows God's almightiness and all-encompassing nature. Although God makes room within Himself to a limited existence, the fact that He upholds it within Himself too, it doesn't limit God, but it shows God in another mode too, as unlimited in His power." (Stăniloae 1995: 36)</p> | |
| 36 | "In the paradoxical union of God's descent with His | God |

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| | <p>almightiness, it is shown His full love. A love that hadn't been united with the almightiness, and also with the descent, it wouldn't have been a full love. God is almighty, but he is merciful too. In his mercy it is shown the descent, but how could have been a true God if he hadn't been capable of mercy? The more God is almighty, the more He is merciful. Through mercy, God elevates what is infinitely tiny and weaker than Him - namely what doesn't have, by itself, any power to be God's partner - to participation to God's happiness." (Stăniloae 1995: 36)</p> | |
| 36 | <p>"A God Who had created the universe on a whim, only in order to show His power, and not out of love for universe, such a God wouldn't have been totally consistent with the idea that we have on His almightiness. The true God He doesn't need any universe, neither He need to be extolled by universe; he doesn't need to satisfy some caprice of creating a universe. The only joy God has of the universe it is to rejoice Himself of the universe's joyfulness, of existing and of participating, increasingly more, to God's infinite existence." (Stăniloae 1995: 36)</p> | God |
| 36-37 | <p>"Only the union between God's power and mercy, namely with the universe's joyfulness and existence, it urges the universe to sincerely praise God. If the universe had seen in the existence it has received, only God's greatness, the praise the universe would have brought to God, it would have been incomplete. We praise God not because He is almighty, but we praise Him for He is kind and merciful, namely for He</p> | God |

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| | <p>descends to us though He is almighty. The stronger somebody is, the real his descent is. The descent implies a great height, as the giving of gifts implies a great richness, but they also imply also a great love. In descent it is shown the descent, but not the lost of the richness. The almighty remains, in his essence, as almighty, in order him to be able to descend. The generous one remains rich in his essence, in order him to be able to continuously give gifts. God descends on the inferior plan of the small ones, but He still remains – and even by this – in Himself, on His own height, and He makes his height felt in another mode, or in a mode that is superior to the small ones, and He elevates the small ones, just by His descent, on His height, by grace and not by being, where He is.” (Stăniloae 1995: 36-37)</p> | |
| 37 | <p>“Only the conscious creatures can bring a complete praise to God, for only the conscious creatures live the joy for the existence which they have been given with. This praise is bring brought to God by angels and by people. The material and the animal natures give the people one more reason for rejoicing of their existence. This is because the animal and the material natures, they make possible to the people a complex existence, a rich one, an occasion of power to the people too, making even more obvious the God’s greatness and His love for them, as sources for enriching their existence. The material and animal natures are framed, by this, within people’s existence. The people cannot fully rejoice of their existence without the material and animal natures.</p> | Creation |

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| | <p>From here we see that the material and the animal universes are created for people, for the people are conscious beings. That's why the people praise God also through the material and animal universes; the people see the God's loving greatness as descended to the people, in the existence of those two mentioned natures. Thus, through people, the material and the animal universes too, they bring their praise to God. Regardless how wonderful had been the universe, in its power and in its harmonious rationality, it would have been meaningless if the human being hadn't existed. The universe's objective and incomplete praise, it will achieve a meaning, only if included in the conscious praise brought to God by people. If God hadn't created the material and the animal universe as being unconscious, one could have said that God had created those only for Himself, in order Him to see within them His rationality and His power, namely that He had needed those. A universe without human being, regardless how rational and full of God's power signs, it wouldn't have fully shown God's power and rationality, and it wouldn't have shown, at all, God's love. Such a universe would have shown God as insufficient and, at least, as capricious in Himself." (Stăniloae 1995: 36-37)</p> | |
| 37 | <p>"The God's descend to the universe, which makes known God's greatness, it is shown especially in God's relation, with the universe as temporal universe. This is for in this it is shown a God's participation to the universe's temporality, and a connection of His with the changing universe, in order God</p> | Time / Eternity |

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| | to lead the universe, with the universe's free collaboration – also only possible by God's grace – at God's height and to the eternal union with God.” (Stăniloae 1995: 36-37) | |
| 4. The Creation brought to Existence in Time, by a Creator Who Thought at the Creation from Eternity, in Order the Creation to Advance in Time towards Him | | |
| 37-38 | <p>“The credits go to Mircea Eliade¹, for he noticed that the naturalistic religions give importance to a nature that repeats itself, whilst the Old and the New Testaments pay attention mainly to the time and to the history. According to Eliade “the Christendom is the religion of the modern human being, and of the historical human being, of the human being who has discovered both the personal freedom and the continuous time (instead of the cyclical time)”, whilst “the human being of the archaic civilizations hardly endured the history and he strived to detach the history down in periods” (<i>Le Mythe de L'éternel retour; archetypes de repetition</i>, Paris, Galimard, 1949, p. 161, 36). In those religions “the time is regarded only biologically, without becoming historical” (quoted work, p. 74). “The main difference between the human being of the archaic communities and the human being of the modern communities, with an accentuated seal of the Judeo-Christendom, in consists of the fact that the first one feels himself as indissolubly connected to the cosmos, while the last one is tied only to history” (<i>quoted work</i>, p. XIII-XIV). The</p> | Time |

¹ Father Stăniloae quotes here the works of the great historian of the religions (he is actually the founder of the history of the religions): Mircea Eliade.

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| | <p>Jews are the first to discover the history as manifestation of God, so that “the cosmogony justifies the messianism and the apocalypse, and those ones set the bases for a philosophy of the history” (<i>quoted work</i>, p. 60.). The Christendom has made obvious the eschatology as the final time, a time that has appeared into Christ, and close to its end into eternity.” (Stăniloae 1995: 37-38)</p> | |
| 38 | <p>“Without insisting too much on the existence’s meaning implied by eschatology, Eliade connected the idea of time and of history to the idea of God as Person. But it is about a God-Person master upon nature and transcendent to nature and from here come the person’s value, a value that doesn’t melt within nature, but it is called to an eternal existence as person. The time and the history are necessary to this human being in order him to unimpededly advance during time and history, within nature, towards consummation, for he needs for his eternal happiness.” (Stăniloae 1995: 38)</p> | Time / History / Eternity |
| 38 | <p>“If we take in account that the time is a succession and as such it is characteristic to the changing existences, a time lasting from eternity and forever, but not leading the changing existence, by that, to their consummation, such a time won’t make any sense. If the universe had existed from eternity, no matter how eternal the universe’s time would have been, such a time wouldn’t have made the universe to overcome its changeability and insufficiencies. The universe’s evolution, even having at its disposal an eternal time, it wouldn’t have brought the universe out of what the universe is by its nature:</p> | Time / History / Eternity |

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| | the universe would have remained eternally changing, namely imperfect. This would have meant disregarding the meaning of the history and of the existence, which the mankind reached in the Old Testament, and more fully in the Christendom, and a relapsing in the archaic mentality of the naturalistic religions, copied by the pantheistic religions.” (Stăniloae 1995: 38) | |
| 38 | “The universe hasn’t been given the time except as a passing interval, towards the universe’s preparation for universe’s consummation and unchangeability in the eternal life. But this universe’s placing in time, or the universe’s endowing with the change in order to become consummate, it implies the fact that the universe doesn’t come out of some fundamental essence, or out of some other essence, because if that had been the case, the universe couldn’t have been able to advance towards consummation; the universe has been created out of nothing, by a Creator-Person consummate from ever, and Who has seeded within universe the aspiration of advancing towards God, by being made consummate out of God’s power, or out of the ever-increasing communion with God.” (Stăniloae 1995: 38) | Time / History / Eternity |
| 39 | “This universe couldn’t have existed from eternity. This is for if the universe had existed from ever, it couldn’t have existed, from eternity, a universe aspiring, in time, towards a target – as the universe proves to be – or, until now, it would have reached that target of consummation. The universe must have appeared in time, and it must once end this form of the | Time / History / Eternity |

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| | temporal, or changing existence. And for neither the universe's apparition in time, nor its end in time, the universe couldn't have given it by itself, and it won't be able to given it from itself, these ones must come from the Existence-Person of supreme power and consummation, non-temporal, and unchanged. This is for the unchangeability in its positive meaning, it implies the existence's limitless plenitude. The plenary being is unchanged not in an existence's extreme poverty, but due to its plenitude, beyond which one cannot advance any longer, for that existence has within itself the whole plenitude and the whole rejoicing of that plenitude." (Stăniloae 1995: 39) | |
| 39 | "For understanding the time's meaning relatedly to the universe, one must take in account that at the time's origin and at the time's end, there stays an eternal existence, and that the time depends, regarding its duration, on that eternal existence, and the time is a road towards that existence." (Stăniloae 1995: 39) | Time / History / Eternity |
| 39 | "Questions we must answer are: What the time's function consists of, as condition of the conscious creatures' advancing towards the species consummation? What the created universe needs the time for? What can be defined like, more concretely, the report of the time with the eternity? The Christian faith has answered these questions by giving a time a positive function." (Stăniloae 1995: 39) | Time / History / Eternity |
| 40 | "The time doesn't have the eternal God only as its origin and | Time / History / Eternity |

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| | target, but the Scripture sees God as working within time, as descending Himself to, and coworking with, the human being, within time. So, the history doesn't belong only to the human being, but it is a work of God too. God takes account of time, He descends within time, He works together with the mankind within time; God places a historical seal, of His, upon the time." (Stăniloae 1995: 40) | |
| 41 | "Through works, God has created the universe and He accomplished within universe some promises of His. Without a doubt, those works and promises have a conformity to the godlike being, and God makes the universe, through those works and promises, increasingly resembling to the godlike being. But God does that by filling the universe up with His works, and not with His being. By that, and by the conscious coworking of the creation with God's works, the creation ascends ever-closer to God, and even becomes a new creation, escaped from "sin" and from "law". But that "new life" it is being lives, for a while, in the ambience of the present form of the universe, which the universe's old forms of existence continue too. This is the time when many grow up into Christ. The eschatological times has begun with Christ, but the new life is still moving in connection with the historical life." (Stăniloae 1995: 41) | Time / History / Eternity |
| 41 | "All the modes which the time is understood in, they have in common the fact that they relate the time to the human being. If the universe hadn't had the human being within, the time would have been meaningless, or the universe's | Time / History / Eternity |

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| | <p>existence wouldn't have been real; itself the actual universe's existence would have been meaningless. This is because a meaning not noticed by a conscience, it will be a meaning covered in darkness. Even if that universe had developed from some forms to other forms, that development would have left the meaning covered in darkness, and many sides of the universe wouldn't have been brought out of their virtual state. The universe's meaning is mostly actualized by human being's work, and the universe's meaning is shown in benefit brought by universe to the people as conscious beings, for they advance with the help from the universe towards a purpose that is beyond universe, a purpose that is beyond the monotonous universe's repetition in its individuations submitted to death." (Stăniloae 1995: 41)</p> | |
| 41-42 | <p>"The changes from within universe, they must be beneficial to the human beings' spiritual growth. The universe has a meaning for it is of a limited temporality, and for the human being, tied to universe, it is likewise. The human being too, he is of a limited temporality, for the human being advances within time, and within the temporal universe, towards an ultimate target of the consummation, for the human being isn't spiritually motionless, or consummate, from the beginning. The human being's growth, within time, towards a target related to the accomplishing of some deeds within the temporal universe, for himself or for his fellow humans, on the right moments. The human being waits for those moments, he uses them or not, he lets them escape or not, but</p> | Time / History / Eternity |

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| | <p>in all cases the human being is determined by time. One must use the time positively, and the time can be used alike, for the time is limited. Thus, within human being, there is inscribed, through time, a trajectory and, in this trajectory one can see the human being's accomplishment, or the lack of accomplishment. The human being is in a continuous dialogue with his fellow humans, but also with God, a dialogue instigated and led within time, by the moments which the human being is presented with, by the universe.” (Stăniloae 1995: 41-42)</p> | |
| 42 | <p>“The human being is temporal, and he lives the universe as temporal, for the human being is a conscious person and responsible for his fellow humans, and for himself, in front of God. God makes the human being to pay attention to the time, to the requirements of each instant. God accentuates the human being's character as temporal being. The human being is an historical creature and he makes as historical the life within universe, for God asks the human being to answer each instant according to that instance's requirements. The human being constantly pursuits goals, and he wants that, by accomplishing those goals, to reach a consummate self-accomplishment, for eternity. The history is the result of the agreements and disagreements amongst the various goals which the multitude of people and generation pursuit. Some people want to reach, through their deeds, their consummate eternity, while other people do not believe in that, so they pursuit other goals. And everybody's deeds influence</p> | Time / History / Eternity |

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| | <p>everybody's time, namely the general history. But because of pursuing often contradictory goals, the history doesn't advance harmoniously towards that unique goal of the consummation but, the history still is inscribed on a road of a unitary advancing, towards an exhaustion of the human virtuality within time. That's why, either the universe reaches the target of a common consummation, or the universe, by and large, it renounces to follow that target, in both cases the universe will become, at a given moment, as inutile, for it will have weakened, at maximum, the mankind's collaboration with God Who uses the history in order to accomplish within history His plan of people's advancing towards Him, or towards the happy eternity." (Stăniloae 1995: 42)</p> | |
| 42 | <p>"If the history's factors hadn't been the people as free and diverse persons, the time and the history wouldn't have existed, because everything would have proceeded uniformly, on the basis of an identical law, and God wouldn't have pursuit in history any purpose. The time and the history imply the freedom and the variousness of the human persons, who do not have their consummation since the beginning, but they aspire towards consummation, no matter how they understand that consummation. And for each person is unique, each person is let through his freedom, to accomplish on himself, in other time's circumstances, and in another mode, in his uniqueness. Each person reaches his own form in the possible closeness to his consummation, of the consummation of his features, or to the ever-crooked and</p> | Time / History / Eternity |

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| | impossible to be corrected again, form of his features. That's why each person has his own time, but his time is determined by the general time too, and his time determines the future time's form. The theory of the reincarnations, it annuls the persons' uniqueness and the forms of the persons' accomplishing, and the uniqueness of the temporal moments for each person." (Stăniloae 1995: 42) | |
| 42 | "The persons, though they are free, they do not have their existence, neither they have their unique virtuality, from themselves, because of being created. So, also the time and the unique circumstances given to their uniqueness and to their freedom and to their aspiration towards consummation, they are unique too. The time is the interval given to each person, between the beginning of his existence and his nigh end, for consummation or for eternal imperfection. Then the time will cease to exist, within the plenitude of the unchangeability, or in the impossibility of moving further towards plenitude, namely in the death as withering of the life." (Stăniloae 1995: 42) | Time / History / Eternity |
| 43 | "By the fact that each person is given its own time in a differently, in order him to advance towards consummation through an increasingly greater likeness to the existence consummated through himself, it results the fact that the human person is created as temporal existence by a supra-temporal existence. And, if the persons' number is a limited one, then the time will be limited too. In this is again shown a connection of the time with the supra-temporal God – but a | Personalism |

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| | <p>God-Person – in relation with a number of human persons. In the people's quality as persons, and in the fact that the people tend towards a consummation as persons, in common, it is shown that the people are created by a supra-personal existence, in communion, towards a maximum likeness Himself. But the existence of the supreme communion of Persons, it is shown not only by creating the human persons as aspiring towards likeness to Him, but that Supreme Existence is also the communion of Persons Who help the people to advance towards that supreme communion of Persons, by exercising their responsibility on that purpose, during the time the human persons have been given with; and that supreme communion is shown even as a communion paying attention to each created person. This is for the responsibility of each person for his/her fellow humans, it is upheld within the human being by the responsibility in front of the supreme communion of Persons Who pay attention to each human person, and by this imposing to each human person his own responsibility according to the requirements imposed by the time that each person has been given with.” (Stăniloae 1995: 43)</p> | |
| 43 | <p>“What can be explained like, the positive report of the time with The Eternal Trinitarian God? Because the question raised is: What can create like, The Eternal Trinitarian God, to the time and to uphold the time as road towards the advancing of each one of us, in connection with other human persons, towards Him? One can guess the answer to this</p> | Communion |

question immediately that the Supreme Person's eternity, better said the eternity of the supreme communion of Persons, it isn't cogitated as amorphous, unconscious, lacking the freedom, and of inferior relation eternity. Of course, such an existence can too, to open Itself to the relation with the temporal person who is called to an increasingly accentuated communion with other persons like him/her, and also to the supreme and consummate communion as persons. The supreme communion of Persons creates and upholds in advancing towards the consummation of the relation in communion with Itself, and with persons who are in Its likeness, also person who lack Its plenitude. It would have been unnatural if the supreme communion of Person had created only existence submitted to a monotonous repetition, without they having the possibility to advance towards the goal of a as full as possible, and eternal communion with persons alike him/her, and with the Person form above him/her. The possibility of connection between the supreme and eternal communion of Persons, and the temporal communion of persons, it is given in the fact that both communions are open, consciously, to the good, the first one descending, for concretizing the good, towards persons made to aspire towards growing up in the communion's good, while the communion amongst human persons is capable to ascend towards the good of the supreme communion. The persons' conscience is, through itself, keen to open itself to other consciences, towards entering the communion with

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| | those persons, and this is one with the good.” (Stăniloae 1995: 43) | |
| 43 | “The kindness wants to open itself by descending towards inferior existences. The greater the kindness is, the fuller is both the communion on equal plan and the will for conveying the kindness to some inferior consciences too, namely to consciences which are so inferior to the supreme Kindness that He creates them out of nothing.” (Stăniloae 1995: 43) | Communion |
| 43-44 | “The extended specifying of the difference between the being and the works of God, done by Saint Gregory Palamas, it helps us to understand the active and always renewed presence of God in the temporal development of the creation, without us considering that as a changing of His unchanged being. If God uses His works by His will, He can change His works in relation with the temporal universe that is changeable in its being, though God remains unchanged according to His being, and His works constantly aim to attract the human being into good, for the good is characteristic to His being. God shows this freedom of using the works, for He exists like Person. God uses other and other work, according to each situation and according to the universe’s need as a whole, or to those of the singular persons, but He remains with His being in the same absolute power and love, relatedly to the universe and to the conscious and free persons from within universe. This is for God always wants their good, according to His being, and He helps the human beings to advance into good, accordingly to the | Uncreated Divine Energies |

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| | <p>changing situations which the persons cross through, in the changing environment of the present universe. In God there are all the possibilities of manifesting and of communicating the good, and He choses those accordingly to the changing situations which the creatures are in. This could explain, up to a point, even the bringing to existence of the time, or of the changing creatures, by the Eternal and unchangeable in His being God, and endless in His possibilities of manifesting the good, for the good is within His being like in a source. This could explain even a connection of the time to the eternity of God, without implying His being's unchangeability. If the universe had existed from eternity, it wouldn't have been a masterpiece of God's will, and there wouldn't have been any difference between universe and God. And the universe's insufficiencies would have had their causes in God's being. Namely, the evil would have been sourced by God's being. The time and the universe aren't from eternity. By this, it is avoided the eternity of the insufficiencies and of the evil, and it is avoided also to be those attributed, to God." (Stăniloae 1995: 43-44)</p> | |
| 45 | <p>"God didn't introduce within Himself, when He created the universe and the time, a temporal "before", for He cogitated the universe and the time from "before ages". But God hasn't been forced to create the universe from before ages, for neither the cogitation of the universe and of the time, or of the diverse times form before ages, it wasn't a necessity to His being, but it was a deed of His will. The idea from before ages,</p> | Time / History / Eternity |

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| | of the universe and of the time, it wasn't a necessity, and that's why, the universe and the time, they didn't necessarily come out of Him, from eternity. We have here the mystery of the God's Person, as not forced to think at something, or to work something, with itself His being, so that Him to have, forcedly, in His being, a "before" to any thought and work, but only as having a base for those." (Stăniloae 1995: 45) | |
| 45 | "The "eternity" implies a relation of God with the universe and with the time, from before the universe and the time existed, but without getting God out of the eternity characteristic exclusively to Him, or to His being." (Stăniloae 1995: 45) | Time / History / Eternity |
| 46 | "Our thinking's categories cannot express, except in a non-fully understood form, the mystery of God's relation with the world and with the time, in His thinking and in His will, before the universe's and time's real existence, a relation that still is a free relation. There cannot intervene within God, something that differs from His will. That would have been a pantheistic evolution. But neither He had thought the universe through Himself His being. This would have involved, at its turn, a pantheistic understanding of God, and it would have deprived Him of His almightiness. What would have liberated us from death, once the death had exited from Himself His being?" (Stăniloae 1995: 46) | Creation |
| 46 | "If God is able to pass from a work to another, after the creation of the universe, in the relation with the universe He has created, and that means that He has decided to have a | Time / History / Eternity |

permanent and eternal relation with the universe, and without this affecting His unchangeable plenitude, why wouldn't we accept also a thought relation with then still inexistent - in a real concretization - universe, in time, without this affecting the plenitude of God's eternity? And why God couldn't have had within Himself, from before the universe's creation, as possibilities, these works referring to the universe God knew He followed to create? God's things within universe, according to the diverse moments of the universe's temporal development, they are not contrary to universe's eternity, so that the times itself has a possibility to be brought to existence and upheld by God eternity and within God's eternity. God foresees and He makes to appear in the unveiling of the universe and of the human being's life, situations appropriate to certain accomplishments from His side, but not without people's collaboration. God gave certain promises to the people of Israel, and to the people by and large, when he reckons the people are sufficiently mature in order to receive those. God prepared His Son's coming within universe, and His Son came, actually, when that preparation came to completion. God has given as a gift, the human resurrection through His Son, when the people have been able to understand and to receive this resurrection. And the people are now able to prepare themselves, with the help of other works belonging to God's Son and to the Holy Ghost, for their own resurrection from the end of this universe's eon, for the future eternal life in communion with God. Thus, God

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| | <p>lives our time, without our time inscribing changes and enrichments in the plenitude of God's being. This relation of God with the people's history, in order to answer the people's changing needs, but on the line of the good whose endless source God is, in order to help the people to increasingly advance into God's good, and, by that, the people to ascend into eternity, it shows a union of the people with God's eternity while the people still being in the course of their temporal life. God brings through His works united with our time, the eternity into people's life." (Stăniloae 1995: 46)</p> | |
| 46-47 | <p>"God lives our history and He makes it as His own, but by filling it with His eternity, and by that, our history reaches to advance towards the eternity from above time of the people's consummation, which no longer need to change, or which no longer need to unite with the time, or no longer needs to advance through time into eternity. But, in the same time with the living of our time, in order to elevate us, through time, and through His eternity connected to out time, towards the eternity lacking any union with the time, God live His interior pure eternity too, namely the eternity of His being. The mother lives the various needs of her child, related to the stages and to the circumstances of the child's temporal life, in order her to answer those needs, and in order to help her child to grow up towards her spiritual level. But she live, in the same time, her spiritual maturity, in order her to be able to help her child, out of that maturity, on the road of the child's development. If the human being can live this</p> | Time / History / Eternity |

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| | intertwining of his maturity in an unchanged manner, with the changing of his works according to the time, we reckon that will be able to use this fact, in order to understand, to some extent, this intertwining at God too, once the human being is the image of God.” (Stăniloae 1995: 46-47) | |
| 47 | “The trust the man has in the fact that his temporally determined requests are listened to, by God, it is based on that possibility of God to take in account the temporal and changing moments of the human being, without God changing His being by that, namely without entering Himself a temporal development. God takes the time in account, but without Himself being submitted to time, as only the human being is. If God has mercy on a human being, and not only by and large, but he has mercy on the concrete human being in a concrete situation, God will live Himself those temporal concrete situations of each human being, but God does that in the light and with the power of His eternity. In the fact that God can listen to and He can fulfill concomitantly the various requests of a great multitude of people, He shows too, His limitlessness and His almightiness, namely a limitlessness and an almightiness out of which He puts in work what he wants and how much He wants, on each time, and for each person who obeys God.” (Stăniloae 1995: 46-47) | Uncreated Divine Energies |
| 5. The Creation Brought to Existence as Harmonious Unit by the Holy Trinity, through the Only Begotten Son of the Father, and Upheld, as such, Partially by the Son too | | |
| 47 | “The Creation has been brought to existence as a harmonious | Rationality |

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| | whole, upheld thus by a unitary rationality, a rationality that unites within itself rationalities belonging to all the Creation's parts." (Stăniloae 1995: 47) | |
| 47 | <p>"One can see the Creation's whole in each component part, but all those wholes are united in a universal whole. The whole of each part and the whole of all the universe's parts, it is so efficient and it is so decisive to the parts' specificity, and to upholding the universe, that it is admitted not only that it is composed by the component parts, but also that it gathers and it keeps the parts together, and in the fact that it imprints them its specificity. This whole shows its power also in the fact that the species' individuals can adapt themselves to diverse changing external circumstances, receiving modifications, but not in order to be brought out of their species. (...) The whole universe is a whole composed by non-confounded and unchanging wholes, but which can be modified within certain limits." (Stăniloae 1995: 47-48)</p> | World / Universe |
| 48 | <p>"Let's analyze the human person as a whole component of the universe. The human person is a unitary and unrepeatable whole, from biological and spiritual perspective, who preexists in the parents' seed, the parents seen as other wholes, and the human person gathers within himself/herself other component parts, and he/she imprints those component parts with his/her unitary seal that is unrepeatable in any other person.</p> <p>The human person is biological and spiritual unity, in a continuous internal movement, combined out of the many</p> | Personalism |

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| | <p>movements of the parts, or of the person's organs and of the organs' subdivisions, a movement upholding the whole person's specificity, and that is manifested too, in the external many kinds of movements. And the person's biological movement, as a whole, within space, it is wholly imprinted by a unitary rationality, combined out of the extremely complex rationalities of all the person's parts." (Stăniloae 1995: 47-48)</p> | |
| 48 | <p>"The person's spiritual unity, which reflects also the biological unity and it is reflected too, by the biological unity, it is shown in the fact that each person is a unique speaking word, having gathered in himself-herself all the words of his native language, and those words manifest in themselves the union with the cosmos and the virtual union with all the human being's fellow humans (...). A person cannot be separated from his words, and from the things that person expresses through his/her words, and from the fellow humans whom he/she expresses those words to. A person is, in the first place, the unity of his/her words; in his/her words the person changes and communicates himself/herself; the words are the human person's conscious and rational manifestation. But in the fact that the same words are used by other persons too, and that's why a person can understand those words for they belong to him/her too, or in the fact that each person needs to communicate the same thesaurus of words, it is shown the person's unity as a comprising whole, unconfounded to other persons who use the same words, in an incommunicable mode. The words do not exist by</p> | Tropes: Metaphor |

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| | <p>themselves. The words exist only when a person utters them and when another person hears those words. Only by expressing himself-herself in the inexhaustible communication of words, the human person expresses the universe too, which the human person lives within, and which conditions the human person's biological life and which gives the person's spiritual life a content, while non-confounded to others', but as connected to theirs and to the one belonging to the entire cosmos. Thus, through words, the human person shows himself as a non-confoundable whole, not only to other persons, but also to the cosmic nature. Each person shows himself as a rationality united with other persons in a common rationality that unites everybody's rationalities." (Stăniloae 1995: 48)</p> | |
| 48 | <p>"The words' unity in a common language shows the people's unity amongst themselves and with the cosmos, as also the unity of the human being in himself/herself. All the things are united in cosmos, but they are united in a variable unity deciphered by people and shaped in a various mode by each human being and by all people in common." (Stăniloae 1995: 48)</p> | Communion |
| 48-49 | <p>"The unity of the wholes-persons, and of them with the universe, in one and the same whole, it cannot come from itself. This unity is created and upheld by a superior Subject Who doesn't only spiritually speak to the persons, but He also has created the persons and He upholds the persons in unity amongst themselves and in the universe's unity, through His</p> | Unity |

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| | work as supreme creator and upholder Word, and that is reflected in the transformative power – but not also creator – of the peoples’ words. In the supreme Word-Person it has, as in a spring, its origin, the whole rational universe, and all the unconfounded rational wholes, which are parts of the universe’s unit.” (Stăniloae 1995: 48-49) | |
| 49 | “God is the human being’s Prototype, the human being having in himself/herself the words which express him/her and all the things which he/her stays in connection with, words coming also out of the supreme Word. The creator and upholder Word has in Himself the words or the rationalities of all the things, of some of them as subjects of words, of the others as contents of words, differing from the content of the persons subjects of the words, but destined to become theirs. But in all the things created and upheld as words concretized by another being, it is reflected the eternal communion of the supreme Word, with the supreme Person of the Father, and with the supreme Person of the Holy Ghost, reflected in the special communion through words, amongst people.” (Stăniloae 1995: 49) | Communion |
| 49 | “Only the person speaks, and the person only speaks to another person, for only the persons are aware of their own rationality and they are aware of everybody’s rationality. But this is also for only the persons live in union amongst themselves as necessity of the loving and emotional communion, but which, through freedom, it also can become as non-loving. The communion amongst persons it has its | Personalism |

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| | <p>basis in God as supreme and consummate communion of Persons, and as unconfounded communication of Theirs. This communion isn't prolonged existentially, but by being willingly reflected and worked within the rational and emotional whole of the human persons, but also in their need for communicating to one another the universe as a whole, and partially of-one-being with them." (Stăniloae 1995: 49)</p> | |
| 49 | <p>"The human persons do not communicate, to one another, only their content and the content of the universe as thought by them, but they also influence on one another, by uniting increasingly more, through words, and in nature they make possible, through words, the coworking in together discovering the energies hidden within nature, in combining those energies in new modes, towards an ampler usage. One can see in this that not only the human being is, as intellectual and biological unit, in unitary and multiple movement, but also the nature is a whole maintained as such, through a unitary and multiple movement of its components. In this too, it is shown the dynamic character, never reaching the end, of the human rationality, as also the fact that the whole universe is in movement, but its components remain the same, and in the same rational harmony. In this is reflected the fact itself that, the Word Himself Whom the universe has been created through, and Whom the universe is being maintained in the same harmonious whole through, He upholds the unitary and multiple movement in the universe's parts, through His work</p> | Love |

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| | <p>manifested in countless works. And He also upholds a movement of knowing and organizing the universe's forces, corresponding to those works. He upholds this not only for He is Word or supreme creator Rationality, but also as Son of the Father Who wants to gather, increasingly more, the whole Creation, in His filial feeling towards the Father, by tying the universe, through the conscious persons, to God and through love. The unitary rationality of the universe makes possible the love amongst people and it gives everybody's unity with God and amongst themselves, the love's joyfulness." (Stăniloae 1995: 49)</p> | |
| 49 | <p>"The universe's origin and target, it isn't an impersonal essence out of which the universe would have come and within which all the things will melt down meaninglessly, or which would uphold by this a rigid unity united with the death, but the universe's origin and target is a loving Father-Person. The whole existence has its origin in a loving Father and it tends towards union, through the human beings, with the Father, in the love's joyfulness, but without merging within the Father." (Stăniloae 1995: 49)</p> | Love |
| 49-50 | <p>"The people can, by their free thinking and actions, to discover and to combine, through coworking, the universe's movements which the universe's energies are manifested within, or these energies themselves, in other and other forms. But the people are often tempted by that, to pull the universe's energies out of their harmony, or to use the universe's energies against one another, and that has an</p> | Love |

unfavorable effect upon nature and upon people's lives connected to nature. The people do that relatedly to promoting within themselves some inferior, unilateral movements, some purely biological and producing of pleasures movements, by untying those movements from their spiritual life, and that impedes the love amongst themselves and also their love for God. Thus, instead of setting in harmonious work, through spirit, the nature's physical powers, and the biological organism's powers, by keeping the nature in its harmony that promotes health for people and the healthy biological organism, and by being overwhelmed by the human creator spirit, to highlight a greater light in universe and an irradiation of loving-power at distance, of the persons, it brings disorder within nature's forces and the human biological organism's forces and, by that, it brings a decomposition of their harmony, and that brings the death of the biological wholes of the human persons. Thus, the harmonious unity of the universe and of the human wholes, it gives room to disorder. The unifier rationality gives room to a false rationality of the decomposition, which some individuals justify their egotistic impulses through. This is a rationality emptied of love, of emptied of the harmony of the true rationality; it is a rationality making the people to reckon about themselves as not being brought to existence by a loving God, in order they to be united with the Son, and in order they love the Father together with the Son, but they see themselves as produced by an essence which they cannot feel

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| | filial love for, as they neither can feel love for their fellow humans who are brought to existence towards death, by the same essence.” (Stăniloae 1995: 49-50) | |
| 50 | <p>“In a universe that is no longer seen as united with the Son and the unifier Word of God, the human persons no longer consider themselves as coming out of the only loving and conscious origin of all things, namely out of the supreme Father, and they no longer promote the filial sentiment towards the Father, and in the union amongst themselves. This is the falling off Paradise, namely the falling off their full unity with the Word. But the Creator, for He didn’t want to let the universe in that state, He brought the universe back into the unity with Himself, by more tightly uniting the universe through His Word. On that purpose, the Father sent His Son to make Himself man, to take a body, in order Him to remove the death and to gather within Himself, through His love all the way up to sacrifice, the people as His brothers and together-sons of the heavenly Father, and in order to bring all things back into harmony, by removing the disorder and the decomposition and by restoring the true rationality. But, in order that to take place, it was necessary a preparation of the universe.” (Stăniloae 1995: 50)</p> | Christ Jesus |
| 6. The Special Role of the Son and the Word of God in Creating the Universe and in Maintaining the Unity of the Universe with God and within the Universe Itself | | |
| 50-51 | “In the Holy Trinity, the being of God is lived by the Father as the supra-existential source of everything that can exist, as | Tropes: Synecdoche |

the plenitude, by excellence, of the existence. One cannot say about God except that God is the source started towards giving the whole His plenitude, as a gift. That's why God cannot be understood without the Son Whom the Father gives to, as gift, **the whole supra-existent existence of His**. The Son, by receiving it, he has a special motif to think at the Father with infinite gratitude, for the Father gives Him the infinite richness of His being. That's why, within the Son, the plenitude of the received existence is especially as luminous light. The Son is deepened, as supreme Rationality, in the infinite richness given Him, as gift, from eternity, and He gives Himself, for eternity, to the Father. The Father, at His turn, he looks at the infinite richness cogitated by the Son, and He is well pleased into His Son, and the Father looks at the Son with endless joyfulness. And this joy which the Father looks at His being given to the Son, and borne by the Son, a joy given by the Son too, for He receives it, He is the Holy Ghost Who is bearer too, of the Father's being. The son, by having within Himself the being revealed and illuminated within Himself, as given Him by the Father, as gift, He rejoices too, for receiving from the Father, with the joy the Father rejoices, namely together with the Holy Ghost. But the Father and the Son and the Holy Ghost decide that the existence which they rejoice of, to produce joy to other conscious beings too, even if to an infinitely reduced extent. And thus the Holy Trinity bring the creation to existence, out of nothing, and the creation expresses in the various nature of the universe, but

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| | <p>especially in the capacity of thinking and of constantly living the existence, which the created persons are endowed with, as shadow, the infinite richness of the being received from the Father, accompanied by living it as gift and as light, which it is lives by the Son with, and by the feeling of the joy lives by the Father and by the Son, in communion, with the Holy Ghost.” (Stăniloae 1995: 50-51)</p> | |
| 51 | <p>“Each human being is like an image of the Son and Word of God, namely a person “in the image” of the Father, and the image of the Father is the Son and Word, or the supreme Rationality and Wisdom, having in Himself the joy of the Holy Ghost too. Each human being is called to think at the mystery of his/her own being, with joy given him/her by the Ghost, like the Only Begotten Son thinks at the infinite richness of the divine being received from the Father together with the Ghost. This is for, even the human person’s being is only a shadow of the divine being received by the Son, from the Father, even in this quality as shadow, the human person’s being reflects the richness and the depth of the divine being, as it is received by the Son from the Father, and it reflects also the affectionate sentiment of thankfulness of the Son towards the Father, for the Son receives His being from the Father – namely the sentiment hypostatized into the Ghost.” (Stăniloae 1995: 51)</p> | Holy Trinity |
| 51 | <p>“The human being deepens himself/herself, with his/her rationality, within universe, as the Son deepens Himself, together with the Ghost, into the being He receives from the</p> | Human Being |

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| | <p>Father, by having on himself, and the universe, as imprinted by the Son and by the Ghost. The human being thinks at what is himself/herself and the universe tied to him/her, as shadow of the being given by the Father to the Son, for the Son thinks at Himself and at everything He has from the Father. The human person, gratefully becomes aware of his/her meanings, and of universe's meanings, received from the Father, through the Son, for the human being received those meanings illuminated in their model by the Son and Word of God, and accompanied by the joy maintained within him/her by the Ghost. The human being, by knowing on himself/herself, and the universe, he/she meets the Son of God Who projects the meanings, and the original thankfulness for those meanings, within Himself, for He has the Ghost. The human being knows on himself/herself, and the world, through the Son and together with the Son, and he/she feels the thankfulness towards the Father for his/her existence, and for the universe's existence, through the Holy Ghost." (Stăniloae 1995: 51)</p> | |
| 51-52 | <p>"The universe is a universe of meanings, for it bears within the seal of the Word of God and the Ghost from the Word urging the human being to give thanks for his/her own existence and for the universe's existence, for, by seeing that he/she doesn't have those from himself/herself, he/she cogitates those as given, as gift, by the Father through the son. The human being and the universe cannot be except existences-of-meanings, for they are the image of the original</p> | World / Universe |

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| | <p>existence-of-meanings, received by the Word from the Father. The human being must recognize on himself, and the universe, as gift from the Father Who is the supreme Origin, for the human being and the universe are the image of the divine being received by the Son, as gift. If there hadn't been a Father Who gave His being to the Son, the universe wouldn't have been an image of this gift. If at the origin of all things, there hadn't been a Father Who gives His being as gift, to the Son, neither could have been the human being's and the universe's existence as a gift of love, but they would have been an emanation imposed by a law and it would have been meaningless a relation between the human being and the Giver of that existence." (Stăniloae 1995: 51-52)</p> | |
| 52 | <p>"The human persons have received, from the Son, the seal of the filial Hypostasis, unveiling the light of the divine being received by the Son from the Father, and the universe, at its turn, it bears imprinted within itself the shadows of the meanings of the divine being, as received by the Son from the Father and as revealed within the Son. The universe isn't a chaos, neither is the man unwilling to discover the universe's meanings, all the way down to their roots, in the meanings of the divine being, and of himself/herself, in the meanings of the Son and Word of Word, for neither the Son and Word of God lacks the original quality revealing the meanings and of the gratitude, for receiving from the Father a full-of-meanings being, in order the Father's being to be revealed through the Son. The universe is luminous "light" (the Romanian word</p> | Human Being |

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| | <p><i>lumina</i>² expresses this directly, but this is for the universe is given, as gift, to a seer and to a searcher for light, within universe and within himself/herself, a searcher for a light that doesn't come from himself/herself. The universe and the human being are luminous light, and the human being is searcher for light, but not because they are luminous light by themselves, but for they come from a Giver Who has the whole light within Himself and, that's why, the human being, by searching the luminous light all the way up to the luminous light's end he/she must search for God Who is the infinite Source of the light or the Source of the infinite light. The Word of God is imprinted within us, as the One Whom we have been created through, in God's image. Wanting to understand on ourselves, and the universe related to us, the Father has created us - the through His Word - as knower rationality and word expressing meanings discovered by this rationality within universe, to God and to the fellow humans, for God hasn't created through His Word only one human being in His image, but God has created many human beings, in order to be also within people a communion, as it is within the Holy Trinity, but a communion more easily accessible to the human being. This is also for the human being to be able to easily work the love they are asked to show it to God too, and in order all the human beings to be able to contribute to</p> | |
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² Coming from Latin: *lumen* (E. l. t.'s n.).

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| | the understanding by each human being, of the so rich universe, and by this to understand God, as consummate communion of love.” (Stăniloae 1995: 52) | |
| 52 | <p>“The human being as creature isn’t the image of the Son like the Son is the image of the Father. This is for the human being isn’t born out of the Son’s being, like the Son is born out of the Father’s being, but the human being is a creature. By being “in the image of the Son and Word”, and not “the image of the Son and Word”, the human being is created to aspire towards the Father in union with the Son and through the Son, in order the human being not to direct himself exclusively toward the Son, but through the Son towards the Father. The Son imprints His seal - as Son of the Father – upon the human being, in order the human being to be, at his/her turn, son of the Father, not according to God’s being, but by the origin the human being has it from the Father. The human being is son of the Father, and he/she aspires towards his/her life’s origin as person, by his/her nature, a nature that isn’t out of the Father’s being, as the Only Begotten Son is; but he/she has too, as origin and as foundation, the Father’s power and work. But the human being had that by the fact that he/she is created by the Father, through the Son, and for he/she has received the seal of the Ghost.” (Stăniloae 1995: 52)</p> | Human Being |
| 53 | <p>“The Son is the Word of God too, or the Rationality, or the hypostatical Wisdom of God. The Son has placed His seal on the human being, also for he has endowed the human being,</p> | Human Being |

by creation, in his nature, with rationality, or with wisdom, with the rationality that moves towards infinity and towards the wise, all-comprising, non-unilateral, and profound understanding of all things, namely understanding about God Whom all the things have their reason and explanation within. Thus, in the human being's rationality it is placed the aspiration to actually know God, and to know all thing within God. Actually, to the human being's aspiration for knowing all the things, of not stopping at anything finite, neither to a sum of the finite things, it must correspond an objective from above all finite things, an all-satisfying objective, of the thirst for knowledge, of the human rationality. The human being aspires, through his/her rationality, to know the limitless Person, for only in Person the limitless is lived in a concretized mode and is experienced as real life. A reflecting of the limitless Person concretized as life, the human being has it in his own person and in others' persons. That's why, knowing on himself/herself, as knowing on others too, in a mode that isn't only a theoretical mode, but it is an experimental mode, it serves the human being as means which he/she ascends towards God through, God being the source of the eternal life. But knowing the nature serves to the human being towards knowing God too. The nature serves as such a means especially when the human being raises questions referring to the nature's origin, an origin that cannot be from the nature itself, and questions referring to the foundation and to the ultimate meaning of the nature, as

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| | <p>also referring to the nature's connections with the mystery of the indefinable person. The nature proves to be given to the human being as means for advancing, by knowing the nature, towards the Word Who imprinted within nature His Rationality, a rationality accessible, to a certain extent, to the human rationality too. Thus, the nature can become transparent to God. But the human being, by knowing the nature as multiple gifts from God, given to him/her, he/she reaches through the increasingly profound rational knowledge of the nature, also to know the love from God Who has given the nature. Likewise, the human being reaches, by increasingly profound knowledge on his/her fellow humans, in the affectionate connection that bonds them and that makes them happy, and it warms them up and it illuminates their lives, to knowing the love from God Who has given them their existence and Who continuously enriches their existence through nature and through their fellow humans." (Stăniloae 1995: 53)</p> | |
| 7. The Falling of the Universe, or the Weakening of Its Connection with the Son and Word of God, and the Preparation of the Universe through Him, for His Embodiment | | |
| 53-54 | <p>"The human being didn't go to this clean signification of the creation, namely towards discovering the creation's transparence for God. By this, neither he went towards the discovery of the spiritual mystery of his and of his fellow humans, a mystery that could have opened the depths towards the God-Person. The human being was tempted to remain to the superficial thickness of the nature, of his/her</p> | Human Being |

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| | <p>own, and of his/her fellow humans, which satisfies the him/her with the purely material pleasures given him/her by the purely material surface of the universe. The human being has limited himself to bodily use the nature, a fact that offers him/her some pleasure which he/her reckons as good, while those pleasure actually bring him/her evil consequences, and they lead to bringing the body from under the spirit's power and to bring the body on the level of its decomposition, all the way to death. The human being, thus, he/she has left the nature covered as "tree of life", by seeing the nature only as "tree of knowledge of the good and of the evil". This brought the human being out from under the conscious connection with the Son and Word of God, from within the true rationality imprinted by the Son of God to the creation and to the human beings, and also it has brought the human being out of the filial sentiments towards God and out from within the conscience maintained within the human being, by the Son, that the universe is a gift from the heavenly Father, and out from within rejoicing of this fact, joy given by the Ghost. This egotistic and blind addiction to the purely material surface of the universe, it has brought also an increasingly greater division and fight amongst people. Even Adam and Eva blames on one another, for their falling off the spiritual life in communion with God, as a fact that the communion between them weakened." (Stăniloae 1995: 53-54)</p> | |
| 54 | <p>"This falling off the union through the Word and this getting far from away the "tree of life" it equals to people's getting out</p> | Sin |

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| | from Paradise, out from the communion with God and amongst themselves.” (Stăniloae 1995: 54) | |
| 54 | <p>“The people fallen from Paradise, they have developed this way of considering the universe, as a universe of objects, a universe whose superficial rationality can be known and it can be used in all kind of combinations or its material energies, discovered by them, in their pure bodily benefit. In this development of their imagining of their power upon nature as exclusively depending on them, or depending on some deities which were, actually, one with the people, as forces of the nature of-one-being with the people’s forces, the people advanced in producing some gigantic masterpieces, as deceiving signs of their power, because the people didn’t know about their spirit which they really can remain immortal through. So, the people erected the Babel Tower and the pyramids. But the haughtiness manifested in erecting the Babel Tower brought the people to the extent of no longer having the same language, or of no longer having the words as means of unity, and building the pyramids, was a practice of tormenting, with greater social power, the lower classes, by enslaving them to the work of building those monuments in order to “preserve” the rulers’ bodies.” (Stăniloae 1995: 54)</p> | Sin |
| 55 | <p>“The resurrected Son of God, after such a life detached from the superficial universe, He is helping the ones who will attach themselves to Him, to walk this road of His, in order they to cross, through death, to Paradise, with their souls, and at the end of the present form of the universe, to</p> | Christ Jesus |

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| | resurrect to the eternal life, with their bodies too, as whole human beings.” (Stăniloae 1995: 55) | |
| 55 | “Some people cannot accept this way of Christ. By and large, many people will continue to let themselves tempted, even after Christ Jesus told us everything, by the discovery of cosmic energies and by combining those energies in new forms of gigantism, which they think they ease their life through, and they make their bodily life more pleasant within this form of the universe.” (Stăniloae 1995: 55) | Sin |
| 8. The Ultimate Purpose of the Creation after the Falling: The Reunification into the Embodied Son and Word of God, and the Preparation through Him on that Purpose | | |
| 56 | “Without the Word and especially without the Word embodied as man, Who to lead the people, over time, towards the love the Word has it for the Father, the time would have been meaningless. The time bears the seal of the Word and the time will be assumed by the embodied Word, in order Him to lead the time towards eternity, or towards the time’s end, without being lost the good things gained over time, and that means leading the people, over time, towards becoming eternal into Christ. The universe not only that was created through the Word from before eternity, but it was also created for the Word who followed to embody Himself, in order to gather the universe in an eternal union with Him and with the Holy Trinity.” (Stăniloae 1995: 56) | World / Universe |
| 56 | “The human is called to ascend, consciously and freely, led by the hypostatical wisdom, that is, in the same time, the Son of | Deification |

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| | <p>God, all the way up to be made the human of the Son's Person, and by this, all the way up to make Himself as man amongst people, but still remaining the Son, the Only Begotten Son of God. The human being is the crown of the creation for the Son of God has made Himself man. God hasn't created a universe in order to look at it, from above, or from distance, but God has created the universe in order to make it, through the humanity God has assumed, the content of His life into His Son, and in order to make the godlike life from within His Son, as content of the universe." (Stăniloae 1995: 56)</p> | |
| 56 | <p>"The human being has been created in order his life to become the life of God-the Word, and the human being's life that unites the spirit with the material matter, by becoming the human life of God-the Word, the material universe too, to become His, as environment of manifestation of the godlike Person." (Stăniloae 1995: 56)</p> | World / Universe |
| 56 | <p>"Only for the human being needs a spiritual growth in order to be united with God – or because the human being hasn't been emanated in a consummation like that of God, neither in an impassable imperfection – only for that, the human being has the time with a meaning, or with a purpose. Otherwise, the time would have been meaningless or purposeless. And for the spiritual growth of each human being is connected to nature and to the human being's fellow humans, the entire creation has been given a time. And each human being is brought to existence by God-the Word, in his own time, which</p> | Time / History / Eternity |

the human being to be able to grow up as unique person in, in other relations, on another moment of the history, and connected to other persons, within another society, and prepared by other predecessors. All these personal times are framed in a time of the universe as whole, which each human being has his/her own place in, with his/her responsibility and duties, which are tied into a whole of the history, of which the human being will be held accountable for, regarding what was the extent the human being contributed to, to the history's advancing into good or in the good understanding amongst people, or into bad, in the irrational division amongst people, namely, to what extent the human being contributed to leading the history towards its gathering into the Word's Hypostasis, of the Hypostasis of the Hypostatical Rationality of God, or a contrary, after the Word of God has come to meet us and to help us, by making Himself man amongst people, or our dialogue partner on intimate and equal level, but also with His power to elevate us on the deified level imprinted by the humanity assumed by Him. God has created, on this purpose, the human being as possible partner of His, or in order God to come amongst people, and to elevate the people on the level deified by grace. God has created the whole material nature in connection with the human being, as capable of being borne by Him, as transfigured by Him, as made as environment transparent to His manifestation; but He creates the universe and the human being not due a necessity of His, but out of so great a

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| | love, for the creation, that He has made Himself as its bearer, and that he has made the creation as communicable environment of His.” (Stăniloae 1995: 56) | |
| 58 | “The people cannot find the endless “life”, namely the “resting” from their meaningful or meaningless worries and doubts, except into the Father as inexhaustible and loving source of the whole “life”. Only the Father unites within Himself the source of the endless life with the source of the inexhaustible love. And we cannot reach within Him and we cannot be happy except in quality as His sons and daughters. And we cannot achieve this quality except in union with His Only Begotten Son, made man.” (Stăniloae 1995: 58) | Adoption |
| 60 | “The fact itself that the time isn’t used by the conscious creatures only in order to advance towards their union with God, it shows not only the creatures’ freedom, but also the fact that neither the creation and the leading of the universe towards the union with God, nor the time, they aren’t imposed by a necessity of God’s being, but they are deeds of His free will, and they have to be accepted by people in a corresponding freedom.” (Stăniloae 1995: 60) | Freedom |
| 60 | “The love is a freedom’s deed and it is addressed to freedom.” (Stăniloae 1995: 60) | Love |
| 60 | “From the times’ purpose of occasioning and of making possible the universe’s movement towards a final purpose, namely the universe’s union with God in the unchangeable happiness, it comes out the dynamic character of the creation | Immortality |

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| | <p>and of the time related to creation. The time is imprinted as constantly changing even within creation; but it is imprinted a form to cross towards more. That's why the time is passing, but not without leaving traces behind, but as occasioning a progress towards consummation into creation, for the creation itself cannot remain locked-up in the state it is on each moment, but it constantly crosses through other better (or worse) states, which the time crosses through. Normally, the changing of the creation and of the time, it is due to the desire for crossing towards a better state, a state richer in life. But the creature can deceive on himself and make a movement towards a worse state, that apparently is a movement towards better. The movement can be also a movement of the creation towards division, due to the delusion that, by this, it more strongly affirms on itself. Thus, the creation weakens itself with the delusion that it makes itself stronger. In this delusion, the people have fallen through sin, a prey to the death. But the people who come back to the advancing towards God Who is the source of the true life, and by this they become to the true spiritual enrichment, they defeat the body's death." (Stăniloae 1995: 60)</p> | |
| 9. "The Fullness of the Time" | | |
| 63 | <p>"Jesus Christ, the Word of God, Who all the things have been done through, He has come not only as a man of the highest quality, through the love He is animated by, but He has also come as a man wanting to embrace all the people into His love." (Stăniloae 1995: 63)</p> | Christ Jesus |

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| 64 | <p>“The accomplishments of the human rationality within the universe’s purely material frame, they were often impressive, for the came out of a rationality having its origin in the Supreme Rationality. But the human rationality, because of closing down its relation’s horizon with its origin in the divine Persons, it has locked-up the horizons which can give the human spirit the relation with the living and infinite God, as Source of the love, horizons which would have allowed the human spirit to see the mysterious depth of the universe into God. By wanting to remain to the rationality comprised by the narrow limits of their own understanding, the people haven’t seen the endless dynamism of the rationality. By breaking up the relation with God, the people have been no longer seeing except the immanent universe. That’s why the people weren’t able to open themselves to the all-comprising hypostatical Wisdom, Whom all the things have been created through, and Who is being revealed in the rich and harmonious harmony of all things, but Who also exceeds all the things. Only seen like this, the rationality isn’t unilaterally manipulated by the human being, ending to reach all sorts of division and fight amongst people. Only seen thus, the rationality is the power that unifies all the things, and that is undetached from the love amongst everybody.” (Stăniloae 1995: 64)</p> | Rationality |
| 65 | <p>“Christ promotes each human being to the full humanity, or to the deification according to the grace, but in union with all the people, for He wants to comprise everybody within Himself. This is for each human being is thought by God</p> | Human Being |

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| | <p>from eternity, as irreplaceable person in union with all persons. And each human being will eternally carry the state he/she has achieved in his/her efforts while living in time, in union with others. The person isn't a product of an evolution submitted to some impersonal and uniform law, and destroyed by the evolution of an eternal time, a time that would have lacked the true happiness that the eternity gives the human person. The human being isn't the toy of the time, but the human being helped by God, he/she uses the time, by developing himself, over time, beyond the time, in the happiness of the eternal communion with his/her fellow humans, and with the God in Trinity." (Stăniloae 1995: 65)</p> | |
| 66 | <p>"By gathering us within Himself, Christ unites us within Himself with all the human being created through Him and who accepted to be gathered again within Him, and he fills us up with His godlike eternity, and eternity lived by His humanity and bearing the traces of His temporality, and He makes us feel ourselves even closer to Him. He will reunite us, thus, in Himself, forever, with Him and amongst us, in a universal love, but which each person brings his/her personal characteristics in, and which the peoples bring in, their specificity too." (Stăniloae 1995: 66)</p> | Love |
| 66 | <p>"The embodied Son of God unites us within Church, or with Him through His Holy Ghost, and the Ghost, by penetrating within us with His holiness, He removes from us the whole passionate separation of the egotism. The Mother of the Lord, united with Her Son in the most intimate mode through the</p> | Mother of the Lord |

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| | Holy Ghost, She helps us too, through Her closeness to us, to become spiritual, namely to become unified in Her Son, namely within Church.” (Stăniloae 1995: 66) | |
| Chapter III | | |
| The Embodied and Resurrected as Man Son and Word of God, the Re-Unifier of the Creation, within Himself, and Forever | | |
| 1. The Creation out of Nothing and the Embodiment of the Son of God, as Man | | |
| 67 | “If the universe hadn’t been created out of nothing, there wouldn’t have been about an embodiment of the Son and Word of God, as man, neither about the human being’s salvation for eternity. If that had been the case, there wouldn’t have existed a God transcendent to the universe and to the human being, a God Who, by being the Creator, he is stronger than His creation and that’s why God can escape the human being from death, and He can provide the human being an eternal live unsubmitted to the corruption process affecting the present universe. If this universe had been the only reality, the death reigning within universe it would have been a definitive fatality, even if the persons dying definitively would have been followed by other persons. Not the life would have defeated the death, but the death would have defeated the life, because the person’s life span is short, and the death id definitive.” (Stăniloae 1995: 67) | Creation |
| 68 | “The God’s act of reestablishing the connection with the human nature, this time for eternity and in the whole fulness, in order Him to exercise the whole His power for definitively | Mother of the Lord |

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| | <p>escape, the human nature from death, it was an act of maximum union with the human nature, by assuming it as nature of His Person, but without ceasing to be Person of His godlike nature. And the positive answer given by the human being to His will, in order to be accomplished that maximal union, it came from the part of a human person too: from the part of Holy Virgin Mary. And this maximal union wanted by God and accepted by the human being, it cannot be explained except through love.” (Stăniloae 1995: 68)</p> | |
| 69 | <p>“Jesus Christ is confessed by Gospel and by the Church’s teaching, as the Son of God Who, by making Himself man, while still remaining God, he is the only One capable of showing the love and the almightiness of God towards us, and, as such, to save us from death and to provide us with an eternal life in communion with the Holy trinity, the Source of the life in plenitude. But by that, into Jesus Christ, it is implied the Christian teaching about universe too, universe as creation of the God in Trinity, transcendent and almighty, and loving Person.” (Stăniloae 1995: 69)</p> | Christ Jesus |
| 2. The Signification of the Hypostatical Union | | |
| 71 | <p>“The fact that the human nature didn’t constitute within Christ as a human person, it is very significant. The Son of God, by making Himself as hypostasis of the human nature, he has given the human nature the function as environment of the love of God, love directed towards all the people, and love of the Only Begotten Son, in human form, for the Father.,</p> | |

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| | the Son making Himself the most loving man of the heavenly Father, and from within Christ this love can irradiate towards all the people, in order to make them too, as able of His godlike love in human form, for the Father, and amongst themselves.” (Stăniloae 1995: 71) | |
| Because the texts translated until here – taken from 10 volumes belonging to Father Professor Dumitru Stăniloae -, they accomplish the objective aimed by our undertaking, namely that of making Father Stăniloae as known as possible, in the English language environment, we stop our translation activity here. We are going to further mention only the chapters and the sub-chapters of the present last translated volume for, in case somebody would want to find out what is the remaining content about, and, if needed, to ask (even us: goleam@yahoo.com) for a specific translation. | | |
| 3. The Coming of the Word into Body as “Fulfilling of Time”. Other Meanings of the “Fulfilling of Time” for the Embodiment of the Word | | |
| 4. The Birth of the Son of God as Man, out of the Virgin Mary | | |
| 5. Jesus Christ, Creator God and Hypostasis of the Created Humanity | | |
| 6. The Union of the Two Natures in the One Hypostasis of the Word | | |
| 7. The Human Nature Assumed into the Hypostasis of the Son and Word of God, towards Making the People Eternal and towards Their Communion with God | | |
| Chapter IV | | |
| Preparing the Kingdom of Heavens as Unity of Everybody into God, through the Sacrifice and Resurrection of the Embodied Son of God | | |
| 1. “One of Trinity Suffered with the Body” (for Us) | | |
| 2. The Death of Christ, as Sacrifice brought to the Father, for Us | | |
| 3. The Resurrection of Christ, as Insurance for Our Resurrection for the Eternal Life | | |
| 174 | “To the extent each person has highlighted the greatness of Christ within world, all of them will walk into the light of Christ | Salvation |

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| | and in His love, for eternity.” (Stăniloae 1995: 174) | |
| | Amen! | |